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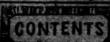
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No. 5.

THE RISE AND PROGRESS OF THE MANJOWS.

(Continued from page 248.)

CHAPTER III. CONQUEST OF LIAOSI.

IN consequence of the fall of Liaoyang, and with it, of all the rich country east of the Liao, Wang Hwajun was nominated to succeed Yooen Yingtai. The accusers of Hiwng Tingbi were stripped of all authority, and degraded to rank with the common people.

Three months after, Tingbi was reappointed generalissimo of Liao-

doong, with head-quarters at Shanhai gwan.

The weak but well-intentioned *Tienchi* was then reigning in Peking, but the real emperor, the Major of the Palace, was the unscrupulous eunuch Wei Joonghien, who got degraded every minister that did not bow at his feet. The frightful corruption and profligacy of that court could not be surpassed, but all unknown to the silly Tienchi. We mention this now, in order to the understanding of the following history, and to show that whoever was not on good terms with Joonghien or his creatures, could not hold office.

In December, Tingbi in vain memorialized the Board of War, that he was generalissimo without a soldier, and that if he went beyond Shanhai gwan without an army, it would raise to absolute terror the fears of the people, whom he should be unable to reassure and calm down; and that he would be the laughingstock of the enemy instead of their scourge. But he had received his appointment from the emperor,—not from the eunuchs,—and he had to go empty-handed.

Before Tingbi got to Gwangning, Wang Hwajun had posted all his men in six different camps along the west bank of the Liao, and in four other villages, the protection of which he deemed of first importance.

Tingbi urged the recall of these men, and their concentration on Gwangning in one powerful army, within a strong camp, protected by deep moats and high palisades, thus to be ready for any emergency; urging that if one of those many divisions should be attacked by the

Manjows, who always rode, and who could cross over the frozen river, it would be annihilated before any aid could be brought up; and, one destroyed, the other isolated camps would break up in terror. He also recommended,—instead of so many camps,—to have bodies of patrols scouring the neighbourhood of the river, who could see without revealing their own force; while beacons should be at once erected over the three hundred li between the Liao and the concentrated army at Gwangning. He recommended the presence of the sailor-soldiers of Tungchow and Laichow (Dungjow and Laijow) in Shantung, the preparation of war materiel in great abundance, the purchase of horses, &c., &c. But Hwajun, strong in the favour of the eunuchs, though he should have been superseded by Tingbi, laughed at him and his suggestions, bravely exclaiming that with sixty thousand men he would undertake to recover all the lost ground, and drive the Manjows back to their mountains.

After useless expostulation, Tingbi departed for his head-quarters without a soldier, and Hwajun was master of the situation. The president of the Board of War, who swore by Hwajun, did what he could to have the nominal authority vested in the latter, who already held the real power.

Knowing the state of matters, as they always did, the Manjows crossed the river on the ice west of Liaoyang, and attacked one of the carefully guarded villages of Hwajun, who sent down two detachments to raise the siege. Duagoong, who led one of these, before engaging with the enemy, shouted,—"We are defeated," and deserted. Taidsoo sent him on immediately to Gwangning, where he had been the second self, or "heart and bowels" of Hwajun.

Arrived at Gwangning very early in the morning, he proclaimed that the emperor had ordered all the people and soldiers to take care of themselves, and the treasury to be opened, for the Manjows were upon them!

A colonel (Tsanjiang), hastened to Hwajun, who was not yet up, and urged him to flee, for he was about to fall into the hands of the Manjows. The boastful Hwajun lost his head and trembled for his life; and while the van of the eneny was yet more than thirty miles off Gwangning, he followed the traitor-colonel to the gate, where a horse was ready prepared. When he got to the gate, the soldiers more faithful than their officers, attempted to prevent his passing through, but the colonel cut a way for him. He mounted his horse and galloped away, followed by two servants on foot.

The greatest confusion and fear prevailed in the city, and when the Manjows did come up, the gate was opened by the traitor Duagoong. The soldiers, deserted by their officers, fought a vain battle, for the city was easily taken. Some few cut their way through the Manjows, and one military officer performed his ablutions, donned his official hat and dress, made obeisance towards the emperor, and committed suicide. His servant would not survive him.

Many civilians fled, and the country people in hundreds of thousands forsook their homes and possessions, and hurried away to pass within Shanhai gwan; but of every thousand who fled from the neighbourhood of Gwangning, only a few passed through the Great wall. The weak, the old and the young, men and women, were trampled down, and the road strewn with the dead.

Hwajun did not stop his flight till he got to Yowtwun, beyond Jinjow, where Tingbi had his camp of five thousand men. When Tingbi saw the tears of Hwajun he laughed and said, "Had your excellency massed your troops on Gwangning, you would not be in this plight to-day;" but he was mortified at his own inability to do anything with his five thousand soldiers. He therefore set fire to all the stores which he had collected, and brought up the rear of over a million of fugitives fleeing beyond the Great wall.

The court recalled both Tingbi and Hwajun, and ordered them to their homes pending enquiry, which after great discussion and angry disputation among the Boards, resulted at last in finding both guilty, and recommending that both should be executed. Though the emperor agreed to this unrighteous decision, it was not carried out for some months, nor before censor after censor had handed in his memorial. At last the eunuchs had it their own way, and Tingbi was beheaded as a common criminal along with Hwajun, whom they could not save.

Two days after the undignified flight of Hwajun, forty fortified cities and towns opened their gates to the conqueror, the largest of which was Jinjow,—the appearance of a few horsemen being sufficient to terrify any garrison into submission.

The Manjows scoured the country from Gwangning to beyond

Jinjow, where they secured many cities not now existing.

Though so many Chinese fled for protection within the Great wall, the large majority still remained in their houses. These were removed to the east of the Liao, with the design doubtless of preventing a rising, the homes of those on the east side having been already changed, those on the seaboard inland, and vice-versa; and now the east and west of the Liao were made to change sides.

Wang Dsaijin was made generalissimo of Liaodoong; but he was bent on forsaking the large tract of country still under Chinese rule between Jinjow and Shanhai gwan, and retiring on a strong camp eight *li* outside the gate; because probably of the ease with which that very mountainous country could be defended, and the difficulty an advancing army would have in marching over those loess hills and narrow glens. On this account Swun Chungdsoong petitioned, and was permitted to take the place of Dsaijin, and retain all the outside country up to Ningyooen, which was just as easily defended; for no army with a great depth of front could march over or along those closely-packed lines of granite mountain and innumerable loess hills. He was strongly urged however to evacuate all the towns and forts between the gate and Ningyooen, probably from the fear that the Mongols, who then inhabited all the towns, villages and country between those two cities, might prove treacherous. But he determined to hold firmly all he could, and sent on a trusty officer, the taotai Choonghwan, who fortified Ningyooen, and thus secured two hundred *li* (seventy miles) of road outside the Great wall.

During the four following years Chungdsoong retook all the cities and country west of the Liao. This we learn only from the fact, that they had to be taken again by the Manjows, the time or mode in which the Manjows were defeated being unknown; for unfortunately for the completeness of history, any or all of the books I have examined cast the cloak of silence over whatever might detract from the glory of the Manjows.

He prepared camps and fortified villages and towns, in addition to his repairing and strengthening the already-fortified places. He collected an army of a hundred and ten thousand men, besides a select band of seventeen thousand. He got ready an immense number of helmets, arms offensive and defensive, including bows and arrows, ballistæ and stones, and hide-covered shields of excellent quality; and opened up to cultivation five million mow of land.

The best commentary on his military character is, that the Manjows occupied themselves during the four years of his rule, in the easy task of removing the capital from Liaoyang to Moukden (Shunyang), and there building those palaces and offices, which remain to this day with the various additions made in the following reigns. Moukden was the sixth capital of Taidsoo, and occupied by him in 1625, forty-two years after the death of his father and grandfather.

The eunuchs of Peking never desisted from poisoning the mind of the weak emperor against Chungdsoong, till he was at last recalled, and Gao Di sent in his stead. The new man must show that he had a policy different from the man superseded. He therefore loudly protested against holding any ground outside Shanhai gwan, and retreated with the army, leaving behind him the enormous stores of all kinds, piled up by his predecessor, followed all the way by the wailing cries of despair, wrung from the hearts of the many myriad civilians, who had enjoyed such perfect peace and prosperity under his predecessor, and their curses which were loud as they were deep.

He also ordered every officer to retire inside the Great wall; but Choonghwan swore he would hold out in Ningyooen and neighbourhood to the death.

Taidsoo received early information of what had occurred, and immediately departed at the head of a hundred and thirty thousand men to seize the prey. He passed Ningyooen and formed his camp five *li* to the south, right across the high road to the sea so as effectually to cut off all aid from the besieged Choonghwan.

Choonghwan and the other principal defenders of Ningyooen wrote out an oath with their own blood to defend the place to the death; they were immovable as a rock in their determination, permitted no man to go or come, searched out all the spies in the city, and slew any soldier leaving his post.

On the next day after their arrival, the Manjows attacked the south side of the city, advancing under cover of their shields to the foot of the wall, boring holes to make a breach, and moved not from their work, though stones and arrows descended upon them like showers.

Choonghwan then ordered a Fukien man to fire the "terrific western cannon."* It was fired, and made a track of blood of several li, killing some hundreds of men. The Manjows retired precipitately. Three days after, the attack was renewed, they were again driven back, and the siege was raised.

Taidsoo took the matter so much to heart, that he became unwell. But some days after, he attacked a camp on the ice, beside a small island, near the shore, south of Ningyooen, where provisions were stored up. The camp was defended by holes perforated in the ice along the north side for several miles. He ordered his men to skirt the holes, make a circuit, and attack the camp where the ice was whole. After a vigorous struggle the camp was taken with immense quantities of stores.

Gao Di and his general Yang Chi were posted with their army at no great distance, but made no attempt to save the camp. They were recalled and replaced. The taotai Choonghwan was made governor with the title of Ningyooen. Soon after the office of jinglwo was abolished, and Choonghwan made general of the east.

Taidsoo never recovered the shock of his repulse before Ningyooen; and becoming seriously unwell, went to the mineral spring at Chinghua. Not recovering, he took boat to return to the capital,†

^{*} This is the first time in the history of the wars that the Si yang pao (European cannon) is mentioned.

[†] He must have embarked on the Hwun near Hingjing, for there is no other river by which he could get to Moukden; yet though the mineral spring north of Haichung is famous, we have not heard of one in the north-east.

but died at the village of Ngaidai, forty *li* from Moukden. This was in September, 1626, in the sixty-eighth year of his age, and the 11th of *Tienming*,* but the 42nd of his actual rule. His tomb is the Foo ling east of Moukden.

Revenge made him a soldier, wisdom a ruler, abilities a general, and the stupidity of his opponents a conqueror.

As a piece of curiosity we give the following:-

Taidsoo's first wife Toongjiashu (maiden name Hahanajaching) had two sons; the elder Chooying,—his first name Hoong batooroo, his next Arhatoomun; the younger Daishan,—his name Janjing batooroo.

His second wife Chafooshu (name, Gwundai) had two sons; the first Manggoortai, the second Duagoolei.

His third wife Nalasu (name, Munggoojiejie), daughter of Yangjinoo, king of Yehua, had one son,—afterwards Taidsoong.

His fourth wife was (Abahai) Nalasu of Woola, who had three sons, Ajigua Dworgwun, and Dwodwo.

His fifth wife, Yirgunjwolwosu had one son Abatai.

Among his concubines there were six sons, Adai, Yanggoo, Daita, Baibaboo, Taibaboo, and Hailaimooboo.

The eldest seems to have died young, for his name does not appear as an historical character, the fifth son being always called the fourth.

The increase of territory increased business, and several great ministers were appointed, whose names are more uncouth than instructive.

There were eight gooshan nguajun appointed, one of each banner, who could transact with the beiluas any kind of business civil or military, or of the chase. In time of war each of these was to lead his own banner. In the proper company they could transact any business at any time or place.

In addition to these there were sixteen great ministers, two of each banner, to aid the foregoing in transacting civil business, but not able to carry arms.

Other sixteen, two of each banner were nominated, who could both transact civil business, and lead out an army to any place to suppress revolts.

After the chief beilua agreed with all the other beiluas in exalting the fifth son of Taidsoo,—the fourth beilua,—to the throne, a flattering letter of condolence and congratulation was sent by the king of the

^{*} There is a discrepancy between my several authorities as to the commencement of *Tienning*; but the *Doong hwa loo* is followed as the most probable, being by imperial authority.—

The Wan neen show, published by authority, makes the death of Tae-tsoo in 1626, and the Imperial Almanac gives it on the 11th day of the 8th month, which fixes the date as September 3rd, 1626.—Editor.

Mongol Karbi, and a more cautious one by Choenghwan, the Chinese governor of Ningyooen, which was supposed to be sent in order that Li lama, the messenger, might have an opportunity of spying out the land.

Advantage was taken of this opportunity in thanking governor Choonghwan, to make a second attempt at effecting a solid treaty of peace; reference being made to the former overture by the late Taidsoo, whose document was now returned to the Manjows, as Choonghwan was unable to decipher the paper, half Chinese half Manjow!

The correspondence continued some time, and is worthy of note principally, at the exception taken by Taidsoong, the new Manjow ruler, to the manner in which he and his ministers were placed in a subordinate position; threatening that if he were again addressed in a style which implied his beiluas to be inferior to the Chinese chief ministers, he would take no notice of the paper. Perhaps this might be a hint to foreign diplomatists; for the Manjows were then much inferior in all respects, except generalship, to the Chinese; yet though at first Taidsoong was willing to be placed in a position underneath the emperor, he mended his pace, and would ultimately be satisfied with nothing short of equality with the Chinese monarch, an equality which he was not nearly so much warranted in assuming, as the sovereigns of our greater western nations.

It is worth noting also, that as conditions of friendly relations, Taidsoong demanded 50,000 taels of gold, 500,000 taels of silver, 500,000 webs of satin, and 5,000,000 webs of cotton; and promised to give in return, ten eastern pearls, two black fox skins, ten red fox skins, 2000 sables, and 1000 catties of ginsheng, with a yearly exchange of presents of one fifth that value! This too, was in addition to retaining all the land now under Manjow control. Fine writing began and ended the correspondence; the Chinese being as blinded as to how, how much, and when they should yield, for they were unfit to rule, or to choose generals.

In 1626 the first beilua made a raid with a considerable army into Mongolia, to coerce into submission and alliance the eastern Mongols, who continued formally in alliance with the Chinese. He returned, leading prisoners fourteen beiluas or chiefs, with their men and cattle. Several expeditions were sent, and soon all eastern Mongolia was under Manjow orders.

Next year as there was no pressing call on the army to the west of Liaodoong, it made a rapid march through Corea, taking Yijow, Tieshan, Dingjow and Hanshan, crossing the Gokshan river, and taking Anjow, Pingyang, Hwangjow and the capital; for which there were several casus belli, but the chief was the fact that Corea was a most

faithful ally of the Ming dynasty, and a vantage ground for Ming officers and men to harass the east and north-east of Manchuria. A treaty of peace followed, which remained in force a few years, but had to be remade at greater expense to Corea, which has never since tried to make another necessary.

An attempt was made by the Chinese to repossess the soil at and beyond west Jinjow, but the bands of men who had come to defend the fields fled, and the villages were desolated. Repeated similar attempts compelled the Manjows to erect beacons from Jinjow eastward, as well as to have strong bodies of patrols, who attacked and dispersed every budding colony.

Choonghwan was anxious to re-establish the old frontiers, and therefore set a great number of men to work on building a fort on the Daling river beside Jinjow; but in spite of his haste, rumour carried the story to Moukden. The fort was attacked while yet incomplete, and its builders had to flee.

In anger the Manjows again marched on Ningyooen, determined to take it. They tried and failed,—tried again and failed,—for Choonghwan was inside. The beiluas besought Taidsoong to retire, but he replied "If we attack a city and fail to take it, and again madly attack and fail to take it, where is the terror of our name?"

He therefore prepared to make a desperate effort at close quarters. The army galloped up to the moat, which was defended by Man Gwei under the eyes of Choonghwan. With a great shout they pushed in regardless of death, and determined to conquer. Most of the beiluas were wounded, and Man Gwei stood at his post though covered with arrow wounds. The Manjows had to retreat, leaving the moat full of dead bodies.

They returned to attack Jinjow; but the moat was deep and the weather hot (end of June), and they retreated after having destroyed the ramparts on the Daling and Siaoling rivers. Choonghwan was the first Chinaman who taught the Manjows they were not invincible. But such a character could not be employed in a court where eunuchs ruled, who ceased not accusing him to Tienchi, till at length he was recalled to Peking, in spite of his warmest remonstrances.

His successor had no time to display his powers, for Tienchi lived but for a short time thereafter; the last Ming emperor ascended the throne, beheaded Wei Joonghien the prince of the eunuchs, and re-established Choonghwan in the east. He was sent, on the understanding that he would "employ Liao men to guard Liao soil, and Liao soil to feed Liao men. He was to employ great cannon in defending his cities; if he retained them he did well; if he obtained a victory

he would perform a miracle; and if he obtained peace he would be the

guardian of the empire."

To his missive Taidsoong replied, that he was ready to make peace, that he was willing to forego the right of coining money, to rank second to the emperor, and to receive from him the title of khan,* but that the lands given him by Heaven could not be restored;—and

negotiations ceased.

In 1629, Taidsoong, true to his youthful character, determined to make a bold move. He summoned his forces together and marched at the head of over a hundred thousand men, with Mongols who were to be guides. He halted at Ching city in Harsin (Ch. Halasin), and there revealed his determination to march through Mongol territory to Peking. His elder brothers remained with him all night arguing and remonstrating, on the ground that their retreat would easily be cut off, and their supplies intercepted. But all to no purpose; for he hated Choonghwan, and was determined to be rid of him at all costs. One portion of his army was sent on by Chahar to chastise the people on the way, for their desertion to the Chinese. The other marched up by Laohua (old river). Four banners were sent to burst through the Pass of Dangan (great peace); the other four with the Mongols, through Loongjing gwan. Taidsoong, with his portion passed through Dangan like a tornado; -Loongjing was also seized, Hwiswi gwan entered and the relieving army scattered. The eight banners reunited under the walls of Hanurjwang city, where they were joined by several bodies of deserters. Foongshan kow city was taken on the way, and Dswunhwa was invested, after the defeat of a number of separate detachments, which the blind Chinese generals were throwing away.

The following was the order of investment:—the yellow banner took up its post from north to north-west under Namootai; the red, from west to north-west; bordered red from west to south-west; bordered blue from south to south-west; blue from south to south-east; bordered white from east to south-east; white, from east to north-east; and bordered yellow from north to north-east;—thus each banner occupied the part of the camp opposite half of each wall. The city soon opened its gates and the army got to Jijow.

Choonghwan was soon aware that he had been outflanked, and taking Dsoo Dashow with him, he hurriedly marched at the head of his available men through Shanhai gwan, and was at the capital before Taidsoong. The latter sent on three thousand men ahead to find some means of crossing the river above Toongjow, departed from Sanhuadien, defeated Man Gwei who had marched from Daitoong at the head of a

^{*} IF, the title of Mongol and other Tartar princes owning allegiance to the Chinese in the Ming dynasty.

relieving army for Shwunyu hien, received the adhesion of the garrison of that place, and took up his quarters at Nanhaidsu,* from which he frequently attacked but never conquered Choonghwan outside the Shahua gate; for no decisive victory was gained, though now one side, now the other, had the advantage. Man Gwei was posted at the

Duashung gate.

Two of the palace eunuchs had been apprehended, and a watch set over them. Two officers of Taidsoong's were seated holding a long conversation in a whisper, but loud enough for the eunuchs, who feigned sleep, to hear. The subject of their conversation was, that on that same day the soldiers were to be drawn away as if raising the siege, in order that they might return suddenly, and by this stratagem take the guards at unawares and seize the city. The two men then hastily sprang into their carts as if to drive away to carry out the plan of which they had been speaking, when two others suddenly made their appearance, and looking cautiously around, whispered in the same manner to the former two, stating that Choonghwan had made a secret compact, and the city would be taken without any difficulty.

The men departed, the eunuchs were by and bye liberated, and made all haste to the emperor, who sent an order for the immediate apprehension of Choonghwan. He was led into the city, and soon torn to pieces. Taidsoong was thus repaid for his long and difficult march

to the capital, and his stratagem was completely successful.

Dsoo Dashow, the colleague of Choonghwan, and himself a good soldier, hearing what had occurred, started off for Jinjow at the head of fifteen thousand men, which city he safely and quickly reached and strengthened.

Man Gwei and Swun Chungdsoong were promoted, but could not fill the place of the murdered man; though at the head of fortythousand men, two *li* outside the Yoongding gate, and inside a bar-

rier of piles.

The Manjows, clad in Chinese garments and armour, and flying Chinese flags, advanced by night to that barrier, leaped over it, and furiously attacked the Chinese, many of whom were slain; and among them was Man Gwei bravely fighting. Many prisoners were taken back by the Manjows.

Taidsoong was not eager for continued warfare, which probably signifies that he could not take the capital; he therefore sent in two messengers with proposals for peace, which was not made, and the

siege was raised.

^{*} The Doong hwa loo very circumstantially mentions the north-east of the north side of the city as his post; but it may have been removed from the one to the other, as it was afterwards removed to the north-west; but the position of Shahua gate should determine the first camp.

In February, 1630, the Manjows, in their retreat, took Yoongping, Chienngan, and Lanjow, and tried to take Tsangli hien, where the juhien showed a bold front, defeating first the Mongols who should have taken the city, then a Manjow force sent against it by night, and lastly Taidsoong himself, setting fire to his scaling ladders.

The Manjows retired, leaving the beilua Amin with five thousand

men to garrison Yoongping and the other cities taken.

As soon as the Manjow army was gone, a host of two hundred thousand Chinese advanced against Lanjow, cut down willow trees and filled the moat, set artillery and tore down the walls; whereupon the garrison thought it best to flee to Yoongping, which Amin believed he could not preserve, even if all his men were collected within its walls. He summoned the garrisons of the other few cities into Yoongping; whereupon he deliberately put to death all the men who had deserted from the Chinese; then fled by night and got to Dswunhwa, the garrison of which he took with him. Terror-stricken, he did not protect his rear, and only a remnant of his men got back to Moukden.

Amin, who was a brother of Taidsoo, was imprisoned, examined by his peers, and found guilty of sixteen great crimes being worthy of death. The sentence was commuted to perpetual imprisonment, with the confiscation of his family, slaves and property of all kinds. The next in command was degraded and his family taken from him; the other commanders were punished in proportion to their responsibilities;—a lesson which some of our western civilized nations might learn with advantage to the public service, as the opposite policy ruined the Chinese.

The soldier Samoohatoo was the first to scale the wall of Dswun-hwa. After the battle, Taidsoong himself poured out a glass of spirits, and handed the golden cup to the soldier to drink, ennobling him and his posterity, and bestowing upon him the honourable title of batooroo,* which was given only to the bravest of the brave, and seems to have been similar to the old order of knighthood, received—not in a drawing-room, but—on the battle field.

After Yoongping was taken, and some deserter officers visited

Pa-tu-lu, and is a military distinction of honour, is simply the Manchu word for "Brave." Under the form 拔 都見 Pa-tu-r, the word occurs very frequently in Chinese history, as an honorific appendage to the names of Mongol officers during the Yuen dynasty. This is clearly identical with the Persian Bahadur, "a hero, a champion, a brave man" (Kirkpatrick's Vocabulary, Persian, Arabic and English). In this form it is found

in the modern Mongol also Sara Bahadur. We find the same word in the

Russian Bogatyr, "a hero, a champion." D'Ohssohn traces it to the Turkish (see Bretschneider's Notices of the Mediaval Geography and History &c. p. 56; and Kowalewski's Dictionnaire Mongole-Russe-Français, p. 1058).—ED.

^{*} This term for Baturu, which is expressed by the Chinese characters 巴都魯

Taidsoong, he said,—"I am not like your Ming emperor, who has forgotten to treat his ministers with kindness. All my ministers can sit down by my side, speak out freely what they think, and eat and drink in my company."

At the attack on the same place, an officer with twenty-four soldiers rushed through the fire on to the city. Taidsoong said afterwards of them, that they were the first among his brave men. They were allowed to company with the beiluas and great ministers, and their superior officers had strict orders not to permit them to expose themselves a second time in the same manner, because he loved them. There were other similar cases.

This reveals the true general and conqueror, the leader of men, and was doubtless a considerable factor in the formation of the brave Manjow soldier.

In February, 1631, the Manjows cast their first great cannon, and called it the Great General, with the title inscribed on it of "The heaven-aiding, awe-inspiring Great General," to which was appointed a superior officer. They had field-pieces before, probably those taken from the Chinese, which they called "red-coated cannon," because painted red. The same is now called "horse-cannon."

The "Travelling Hall" of Literature was not idle. Taidsoong entering the department devoted to the translation into Manjow, of books on war, found the fact stated, that in ancient times when a good general led his men out to battle, he threw a little food and spirits into the river, along the bank of which sat all the soldiers, who drank some of the water. This was to betoken that they were all acting in a common cause; and that if a soldier died in the cause, his death was of the same public nature as that of his general. This spirit Taidsoong recommended to the beiluas and great ministers, saying, "If all generals act like our son-in-law, who after battle ties a rope round the feet of the slain and drags them home, how can we retain the power of destroying our foes."

The two chief beiluas, the ten beilua councillors, and the eight principal ministers were ordered to be upright in the transaction of their public duties,—after which advice they all handed in reports.

The duties of each minister were properly defined, and in August the six Boards were instituted, each with a beilua and two assistant councillors.

While occupied in setting their internal affairs in order, intelligence was brought in August, that Dsoo Dashow, after retaking all the cities inside Shanhai gwan, was now employed day and night in building a city on the banks of the Daling hua, east of west Jinjow, in order to recover the old frontier.

As soon as they obtained provisions, the Manjows marched westward from Moukden, and on the other side of the Liao were joined by the Mongol forces who had been summoned thither. The combined army advanced on Daling hua, to find one line of wall completed and the whole army of Dsoo half finishing a second.

Fearing terrible loss of life from an attack by escalade, Taidsoong prepared for a regular siege. The city was completely surrounded by a line of Manjows, supported by a second line of reserves, the Mongols forming a third line to support the reserves. The "great general" was planted to command the high road from Jinjow, and every soldier had his post, from which he did not dare to move. In order to make ingress and egress all but impossible, a trench ten feet wide and deep was dug inside the besieging line; outside this ditch a wall ten feet high was built with many towers; and inside the ditch, nearer the city wall a second ditch five feet wide and seven feet and a half deep, covered with millet stalks and earth.

A few outposts were attacked, taken or surrendered. A body of six thousand Chinese marched eastwards from Soongshan (Pine hill) and Ajigua was told off to oppose them. A thick mist fell on both armies as they approached, which rose first off the Chinese, thus revealing their position to Ajigua, who, under cover of the mist, drew up in order of battle to receive them. The Chinese were driven back to Jinjow.

A relieving army of forty thousand Chinese, under Woo Hiang and Soong Wei came from the west, and pitched camp at Siaoling hua west of Jinjow.

Taidsoong, who had driven back a sally by Dsoo Dashow, led half his army against Woo, but seeing the formidable front presented, dared not attack, and retired to his lines.

The Chinese army marched that same night, encamped at Changshan kow within fifteen li of Daling hua, and beat off Taidsoong, who attacked them with thirty thousand men. Taidsoong then massed his whole army, against the camp of Soong Wei,—the right wing being in the van. The noise of the Chinese artillery shook the heavens, and the right wing made no impression. The left wing next fiercely attacked the same point, but was driven back with great loss. The whole army retired, leaving heaps of slain.

The left wing then attacked the east side of Woo's camp with their artillery. A thick cloud arose at the time, and a strong west wind blew the smoke and dust into the faces of the Manjows. Woo, who was on the point of fleeing, took advantage of this weather and vigorously attacked the Manjows. Immediately very heavy rain fell, and the wind changed to the east; the Manjows had now the advantage and Woo fled, his army following.

The right wing had their way clear now to attack Soong's camp, the palisade of which they broke through; and the Chinese, fleeing in confusion, were utterly broken by an ambush which had been previously laid.

Dsoo Dashow had not dared move out of his city to attack the Manjows in flank; for just a few days before, the Manjows had fired cannon and pretended to be a relieving army, enticing Dsoo out of his fortress and then attacking him. He feared this cannonade was a second stratagem.

Jang Chwun who was taken,—with thirty superior officers,—would not kneel to Taidsoong; who was about to order his death, but prevented by his eldest brother, who said that Jang desired nothing else. The prisoner refused food for some days, and though at last hunger gained the mastery, he was obstinate in refusing to accept service, and was sentenced to a temple.

Dsoo Dabi, a younger brother of Dashow, pierced the Manjow camp at Jinjow with five hundred men, missing to cut open the bowels of Taidsoong's horse, only by a hair's-breadth. Taidsoong gave the brothers the name of the "two madmen."

In the last battle Dabi, with a hundred and twenty fearless men who could speak Manjow, changed their clothing, plaited a "tail," and, by night penetrated to the tent of Taidsoong, to which they were about to set fire with gunpowder, but were prevented by the awakened terror of all the camps. Dabi was fiercely attacked, but retreated only with morning.

Dashow's provisions were long exhausted. Of the civilians twothirds had died of famine, and the soldiers ate human and horse flesh, and burnt their bones for fuel. He was tempted by a letter to revolt but resisted.

In desperation he made an attempt to cut through the enemy's lines, but had to retreat, as on a former occasion, when hoping to find his way out by stealth.

As there was no possibility of escape, he sent his son Kuafa to treat. In reply to the Manjows, Kuafa reported that with the example of the massacred deserters of Yoongping and Gwangning before them, they preferred to hold out in their empty city.

Dashow at length,—after putting to death an inferior officer, who objected to the proposed revolt, and died with a smile,—surrendered, and pleaded to be sent to Jinjow, where his wife and family were living; for that there he could act in concert with the Manjows. Leave was granted, when he again turned coat and took service under the Chinese.

After the fall of Daling hua, Taidsoong attempted in vain to take Hingshan and Joongdswo cities. He retired to Moukden with his army, where he superintended wrestling-matches, and gave the title of bookwei (wrestler)* with other long names, to each of the three Mongols who were of greatest strength and the best wrestlers in Moukden.

The Manjow written characters comprised in twelve classes, had hitherto been run down the page without distinguishing vowel points, like unpointed Hebrew. To make the reading of Manjow more easy and correct, Taidsoong set the writer—or bakuasha—Dahai to make

dots and circles to distinguish words and syllables.

A great social measure was proposed by the beilua Ywotwo, president of the Board of War, and agreed to. It was to the effect, that as the double massacre of Chinese deserters at Gwangning and Yoongping had the injurious result of making the Chinese hesitate whether they could come over, it was necessary to do something to reassure them and recover their confidence in Manjow wisdom and goodness. He proposed that wives, houses and land be provided for all the officers who had surrendered at Daling hua;—to a mandarin of the first rank a beilua's daughter; of the second, a minister's;—the public treasury to furnish the necessary funds, and the beiluas the needful land;—each retainer of these officers to have a Chinese or Manjow woman, and the merchant class to be provided for after, if any widows or unmarried women remained at the beilua's disposal.

The prisoners taken at Daling hua were distributed among the Manjow superior officers, from ten to fifty to each officer according to rank. To these slaves, a thousand Manjow women were given, and the beiluas each ordered to provide four or five women, so that each

prisoner might have one.

This slave question cost a great deal of trouble in after years; the runaway slave being as great a nuisance to the Manjows as to the Americans in later times, notwithstanding the generosity of finding them wives.

The above will serve to show the ignominious position which woman held then and holds now in China, and the whole east.

J. R.

To be continued.

^{*} GBuku, " a wrestler, a strong man, an athlete."-ED.

ZAITUN RESEARCHES.

By GEO. PHILLIPS, F. R. G. S.

PART III.

I purpose in this paper to bring together a few facts I have lately gleaned, concerning the history of the Catholic mission at Zaitun during the time of the Mongols; and I shall further endeavor to show that the probability is great, that the Christian relics discovered by the Roman Catholic missionaries at Changehow in the seventeenth century, were relics of the Catholic churches founded in the fourteenth century at Zaitun.

I will first give the account of these missions as set forth by Abbé Huc, in his *Christianity in China*, *Tartary*, and *Thibet*, vol. i, pp. 356 sqq. Huc's information appears to be taken from the 6th and 7th vols. of Wadding's *Annales Minorum*.

"In 1312," says Abbé Huc, "the sovereign pontiff despatched three new suffragans to the Archbishop of Khanbalik. They were again taken from the Order of Saint Francis, and their names were Thomas, Jérôme, and Peter of Florence. In the bull which Clement V. sent to Peter de Florence, he states that, in consequence of the great increase in the number of Christians throughout China and Tartary, he thought it advisable to create new episcopal sees, in order to facilitate the further propagation of the faith.

"It was about this time that a very rich Armenian lady took up her residence in Kai-Tou, in China, a large and very beautiful town not far from the sea, most probably the same as that now bearing the name of Han-Tcheou-Fu, the capital of the province of Tché-Kiang. Christianity was in a very flourishing state in Tai-Tou; but notwithstanding this, there was no convenient place in which the multitudes of the faithful could meet on any solemn occasion. The Armenian lady seeing this, attending only to the promptings of her zeal and piety, and determining to devote her immense riches to the salvation of souls, and the glory of God, built such a magnificent church there, that the Archbishop, Monte Corvino, gave it the name of a cathedral, raised the province into a diocese, and entrusted its administration to Bishop Gérard, who, dying soon afterwards, was succeeded by Bishop Peregrin. In 1326, this district was in the charge of André de Pérouse, and it was from here that he wrote to the father of the convent of Pérouse, giving some of the details of his journey in Central Asia, and speaking also of the state of the Catholic missions in China.

"'We are separated,' he says, 'by such a vast stretch of sea and land, that I scarcely dare hope my letter will ever reach you....You

will doubtless have heard of the difficulties we encountered by land and water, of the trials, dangers, fatigues, and sufferings we had to endure; how we were sometimes robbed of everything, even of our horses and clothes. At last, however, by God's help, we arrived at Khanbalik, the capital of the empire of the great Khan, and consecrated the archbishop, according to the instructions we received from the Holy See. Our residence at Khanbalik lasted for five years, and during that time we received our alafa* through the munificence of the emperor; that is to say, food and clothing for eight persons. This pension is granted by the emperor to envoys from foreign princes, to orators, warriors, artists, archers, to the poor, and to persons of various conditions. It would take too long to describe to you the riches, magnificence, and glory of the great Khan; the extent of his empire, the number of the towns, and their grandeur, the multitudes of people subject to him, or the administration of the empire, where no one dares to raise a sword against another. I pass over all these things in silence, because they would seem incredible; I myself, who am here upon the spot, sometimes receive accounts that I can scarcely believe.

"There is a large town on the sea-shore named Kaï-Tong, where a magnificent church has been built by a rich Armenian lady. The Archbishop of Khanbalik created it a cathedral, and confided its government to Bishop Gérard, during his lifetime, together with its endowments. On the death of this bishop, who was buried in the church, the archbishop intended me to succeed him, and occupy the see; but as I did not accept the nomination, the Bishop Peregrin was sent there on the first opportunity. After having governed this church for some years, he expired in the year 1322, nine days after the festival of St. Peter and St. Paul. Before the decease of the Bishop Peregrin, I had been living in the environs of Khanbalik, for about four years, after which I obtained the transfer of my imperial pension to Kaï-Tong, where I repaired with a brilliant escort of eight cavaliers appointed by the emperor. Bishop Peregrin was then still living, and I had a tolerably pretty church built, in a forest not far from the town, with accommodation for twenty-two monks, and four rooms for the prelates. The imperial subsidy was my only resource, the value of which, in the estimation of some Genoese merchants, may be about a hundred gold florins annually, and the greater part of this has been absorbed in the construction of this residence, which, for magnificence and convenience, surpasses the most beautiful hermitages of our province.

"'A short time after the decease of brother Peregrin, I received an archiepiscopal decree, placing me at the head of this district, and

^{*} An Arabic word which means salary, appointment. - (Original note).

many motives have induced me to accept this nomination; nevertheless, I inhabit the church in the town, and that in the forest, alternately. My health is good, and I can still labour for some months of the year for the salvation of souls. My hair, however, is white, the effect partly

of age, and partly of the fatigue of apostleship.

"' In this empire there are men of all nations under the sun, and monks of all sects, and as every one is permitted to live in whatever belief he pleases, the opinion, or rather the error, being upheld that each one may effect his salvation in his own religon, we are enabled to preach in perfect liberty and security. Among the Jews and Saracens no conversions have been made; the idolaters come in great numbers to be baptized, but many of them do not in reality live according to Christianity. Four of our brethren have been martyred in the Indies by the Saracens; and although one of them was thrown into the middle of a blazing fire without sustaining any injury, this astounding miracle did not change the wicked intentions of the infidels. I have transmitted these details to you, in order that you may communicate them to other fraternities, and I have not addressed any of my spiritual brethren or my personal friends, because I know not whether they are alive or dead; I beg them therefore to excuse me, and I salute them all, and especially the minister and custodian of Pérouse. All the suffragan bishops created by Clement have died at Khanbalik. The brothers Nicolas de Bautra, Andrutius I alone remaining. d'Assise, and Peter of Castello, died when they first entered the Indies. May your fraternity always be in peace with the Lord.'

"This letter is dated at Kai-Tong, in January 1326."

Kai-Tou, Tai-Tou, and Kai-Tong, mentioned in the above quotation are only other readings of Zaiton, as will be seen below, and can in no way be identified with Hang-chow as Huc suggests.

Purchas, his pilgrimage, London, 1617, page 521, states: "Odoricus affirmeth that at Kaiton or Zaiton he found two convents of Minorite

Fryers."

In the edition of Marco Polo published by the Geographical Society of Paris, Zaiton is written Caiton.

Colonel Yule mentions in a note,—Marco Polo, vol. ii, p. 216, second edition,—that Caiton is presumably put for Caiton or Zayton; but on page 220 of the same book we are told, that this very bishop Andrew of Perugia, whose letter I have given above, speaks of Zayton as being called in the Persian tongue Cayton.

I cannot, with the new evidence thus brought to my notice, dispossess myself of the idea, that the famous seaport of Marco Polo in Fookien, commonly called Zayton, was also known under the name of Kaïtong or Cayton; and as there appears to be sufficient evidence to

show that it was so, I therefore incline to the view that the probability is great, that the name may be a corruption of the Changchow pronunciation of the characters A T, which are called Geh-kong in the dialect of that city; more especially as the whole of the southern bank of the Changchow river, from its entrance up to within a short distance of the Changchow bridge, bore the name of Geh-kong during the time of the Mongols. Many perhaps will look upon this derivation as somewhat farfetched, but let those who do so, consider the fact of the name of Amoy being represented in the written language by the characters I P, which a Pekingese would pronounce Hsiamen, a Nankinese Heamun, and a native of the place itself Eymung; but which we foreigners now living here call Amoy,—a name handed down to us by the Portuguese and Dutch, who in the 16th and 17th centuries traded at the islands off the entrance of the port under the jurisdiction of Changchow, whose people call this port Emuy in their dialect.

Coming back to the name Zayton, the worthy Father Martini says:—"I know very well that the word Zarte (as he calls it) is not Chinese, so that it may be possible that the Tartars and foreigners called some port and famous harbour by that name."

This is a very reasonable suggestion of the worthy missionary. While discussing the various names by which Zayton was known, we must not omit Abulfeda's and D'Herbelot's testimony. The first says it was called Shenju, and the latter Schangiou. These names so strongly resemble the name Changchow, that one is almost inclined to say that they are really meant to represent that city and not Chuanchow.

Dr. Douglas gives the following valuable note, in the Journal of the Royal Geographical Society for 1874, p. 116, concerning the name Shanju:—"The Arabic expression of the Chinese name of Zayton, namely Shanju or Shangiou or Shengiu, is a very strong argument for Changchau. For, both in mandarin and in the local vernacular, the name of T'swan-chau begins with Ts; the spelling with Ch is an English blunder; the sound of Ts is unmistakable, and that is a sound quite familiar to Arabs, and easily expressed by their alphabet. On the other hand, the Ch of Changchau (exactly the same as the English Ch) would perplex them, and be naturally expressed by Sh. We have therefore, the distinct contemporaneous statement that Zayton is Changchau."

Enough about the name; there is I think sufficient evidence to show, that although Zayton was the usual name of the port, it was called and known by other names, by foreigners frequenting it and by Chinese residing there.

The instance of two churches at Kaïton or Zayton next demands attention.

One of these churches is said to have been built in a town, the other in a forest not far from the town. The discovery of Christian relics at Changchow by the Jesuists, as described by Martini, is well known; but I do not think the following fact, brought to my notice by the Rev. Father Bournon of the Spanish Dominican mission at Amoy, is so generally known.

In the history of their mission, mention is made of the discovery of stone crosses built in the city walls of Changchow, and mention is also made of the finding of another cross outside the city, which reads thus:-

"Father Vittorio Ricci" had the pleasure of placing in his church in the same city (Changchow), another cross of a most beautiful form cut out of a single block of stone, which the heathen of the city had found buried in a neighbouring hill, called Saysou (most probably Sai soa" 西山 'West hill'), + who were alike ignorant of the time when it was made and how it came to be buried there."

The mention of the locality where the cross was found is of great interest, and it seems to me it probably belonged to the church in the forest not far from the town, said to have been built by André de Pérouse. I have visited Changchow in order to find, if possible, some trace of the church in question; but I have been unsuccessful; and I am busy collecting the legends connected with the temples built on the hill outside the West gate of the city; being also in communication with Manila, to get a full extract from Father Ricci's book relating to Changchow, which is in manuscript in the library of the Dominicans of that city.

I may mention as a curious coincidence, that a heathen temple, now in ruins, answering in every way to Odoric's description of the heathen temple at Kaïton or Zayton, is about twenty minutes walk from the hills outside the West gate of the city, the spot where the cross is said to have been found.

The priest, now living in a small temple in the grounds of this once extensive monastary, destroyed by the Taipings, told me that during the time of the Mongols, there were more than five hundred monks residing there, and the images in the temple numbered over three thousand. The grounds of the monastry extend over several acres, and scores of images are to be seen thrown down, broken and dilapidated, in every The great curiosity of the place is a figure of the Goddess direction. of Mercy cut out of a single block of granite, and some twenty feet high.

Further details concerning Christianity in China during the middle

^{*} This Father Ricci was a Dominican missionary, who left Manila for Amoy in 1654. He had a church in Amoy during Koxinga's occupation of the island.
† Curiously enough Martini remarks:—"Eastward from the city (or towards the east of the city), there is a mountain named Cio, &c." Can this be the one spoken of by Father Ricci?—ED.

[‡] History of the Spanish Dominican Missions in China. Madrid, 1871, vol. ii, pp. 316-318.

ages, are to be found in "Le livre du Grand Caan, extrait d'un manuscrit de la Bibliothéque du Roi," par M. Jacquet, Nouveau Journal Asiatique, tom. vi. M. Jacquet gives it as his opinion, that this extract, so full of curious information relating to China during the period in question, appears to have been written after Marco Polo's time. It is probably a compilation, made by order of Jean XXII, from the very numerous accounts of the Minorites and Venetian and Genoese merchants who resorted to Cathay at that period. I will simply quote that

portion of the extract relating to the Minorites:-

"Of the Minorites who dwell in the country of Cathay [China]. "In the said city of Cambaleeh was an archbishop, who was called Brother John of Mount Curvin, of the order of Minorites, and he was legate there for Pope Clement 5th. This archbishop erected in that city aforesaid, three houses of Minorites, and they are two leagues distant from one another. He likewise instituted two others in the city of Racon, which is a long distance from Cambaleeh, being a journey of three months, and it is on the sea coast; and in these two places were put two Minorites as bishops. The one was named Brother Andrieu of Paris, and the other Brother Peter of Florence. These brothers and John the archbishop, converted many persons to the faith of Jesus Christ. He is a man of irreproachable life, agreeable to God and the world, and very much in the emperor's favour. The emperor provided him and all his people with all things necessary, and he was much beloved by both Christians and pagans; and he certainly would have converted all that country to the Christian and Catholic faith, if the false and misbelieving Nestorian Christians had not prevented it. The archbishop had great trouble in restoring these Nestorians to the obedience of our holy mother the Roman church; without which obedience he said, they could not be saved; and on this account these Nestorian schismatics disliked him greatly. This archbishop has just departed as it pleased God, from this life. A great multitude of Christians and pagans attended his funeral; and the pagans tore their funeral robes as is their custom. And these Christians and infidels took, with great reverence, the robes of the archbishop, and held them in great respect, and as relics. He was buried there honourably, in the fashion of the faithful. They still visit his tomb with great devotion."

There is nothing much to remark upon this notice of Jacquet, that has not been said upon Huc's quotation from Wadding. The name Racon is undoubtedly the same as Zayton and Kaïtong, and Frere Andieu de Paris is only another name given to Brother Andrew de Pérouse. It is curious however that the name Racon should be given as another name for Kaïtong, approaching so near as it does to Marco Polo's Caykong, Friar Odoric's Charchan, and the Chinese Geh-kong.

It may possibly have been written Cacon in the manuscript that the narrative was compiled from.

This discovery of Christian remains both inside and outside the city of Changchow, is a very strong argument for its identification with Zaitun, which city we are told had Minorite churches inside and outside its walls. Further, after diligent research I cannot find that any traces of Christians were ever discovered at Chuanchow (Chinchew); and the Roman Catholic missionaries tell me they have never had any churches there. Curious, however, to relate, Martini's atlas marks Chuanchow as the site of a Roman Catholic mission, and not Changchow. This is evidently an error; for on page 236 of Bellum Tartaricum, by Martin Martinius, there is mention made of one Peter Canovari, a missionary, who writes home an account of the state of the city of Changchow, in which he was living during its siege by Koxinga, on the 30th of March, 1652.

In the Missions Dominicaines, Paris, 1865, page 248, we read:—
"(After Changehow) on arrive ensinte à la ville de Chuanchew et ses
dependences, où il n'y a pas un Chretien."

No traces of Christianity ever having been found in or near Chuanchow, and no missionaries ever having had a footing there in the seventeenth century; while on the other hand, numerous traces have been found by missionaries inside and outside the city of Changchow, coupled with the interesting fact of a copy of the Holy Scriptures, written in the Gothic character, being seen in the hands of one of the people of the city, who stated that it had been in his family for many generations, makes the evidence in favor of Changchow being Zayton very great indeed; and which cannot be upset until evidence of the same conclusive nature is brought to light at Chuanchow (Chinchew).

Before going further, I would ask to be allowed to correct an error I made in my paper read at the Geograhical Society, in which I stated that "Foochow was not the capital of Fookien in Marco Polo's time, but Chuanchow was." I recall that statement, which I appear to have made from an error in calculation, while consulting the chronological tables, and which calculation I did not verify, as I should have done, before sending my paper off.

Since I wrote upon this subject some eighteen months ago, I have been busy collecting new facts in support of my theory, that Zaitun was to be identified with Changchow and not Chinchew, which I will give in detail in my next paper. I have visited many points of the Min and the neighbourhood of the city of Min-tsing, to see if Marco Polo's language concerning Unguen or Unken could be applied to it, with regard to the great cultivation of sugar carried on in its neighbourhood. I have also revisited Changchow, and have had the good for-

tune to visit Chinchew in one of Her Majesty's ships of war, which enables me to speak with certainty concerning the entrance to the port from the seaboard. I have, besides this, been in communication with missionaries and others, who have travelled over the country lying between Yenping on the Min, and Chinchew, by way of Yung-chin chow to the seaboard. From them I have got such valuable information that I am more and more impressed with the idea, that Yung-chiun chow, locally called Eng-chun, is most probably Marco Polo's Unguen or Unken, as Mr. Kingsmill pointed out some years ago; and if it is found to be so, it is impossible for Zaitun to be identified with Chinchew.

I have not neglected to pay attention to the great foreign trade carried on in native junks from Changehow for so many centuries; nor have I neglected to glean new facts concerning the great concourse of foreign merchants, Mahommedan and others, who congregated at Chinchew. I have also not failed to recognise the importance of Chinchew as the most flourishing foreign trading port along the whole seaboard of China during the middle ages; but that fact does not in any way tend to convince me that it was Zaitun; for the topographical description of the approaches to the port as given by Abulfeda, are so greatly at variance with the topography of the entrance to the harbour and city of Chinchew, that one is compelled to seek elsewhere, for "the large estuary of the sea running far into the land until it meets the great river."

All the topographical facts, the discovery of Christian remains, the manufacture of silks and satins, coarse pottery and earthenware, in and near the city of Changchow, have had, up to the present, to bow their head to Rashid's historical statement, that Zaitun alternated with Foochow as the capital of Fookien; and as Chinchew did alternate with Foochow as the provincial capital during the Mongol period, therefore Chinchew must undoubtedly be Zaitun.

But if Rashid, by that statement, has put a stumblingblock in the way of the settlement of the question, he appears, in another statement, quoted through the medium of one who does not in any way believe in my views, to have given me a clue,—I was about to say the missing link,—which will I think on examination, greatly enhance the claims of Changehow to be identified with Zaitun.

The statement I allude to, is to be found in the Journal of the North-China Branch of the Royal Asiatic Society, New series No. x, page, 122,—"Notices of the Mediæval Geography and History of Central and Western Asia, and reads thus:—"Nasr-uddin's son Abubeker, who had the surname Bayan Fenchan (evidently the Bo-yen ch'a-r of the Yuan shi) [伯爾索見] was governor in Zaitun at the time Ra-

shid wrote." I will not go into the question in this paper, but simply confine myself to stating, that among the governors and other officials, who held office in Chinchew during its occupation by the Mongols, no Bo-yen appears upon the list; while on the other hand, among the Mongol governors of Changchow, there is a Ta-loo-hwa-chih 是 花满, "Darugachi" named Bo-yen 倚顏; but I would remark he is not called Bo-yen ch'a-r 倚顏 察兒, but simply Bo-yen. I am unable to glean anything satisfactory as to the exact time he was governor there. In the list of Mongol nobles who lived in Changchow, the name Bo-yen appears again; but whether he is the governor Bo-yen I do not pretend to say.

I will in my next paper give a list from the local histories, of the high Mongol officials, who held office in Changchow and Chinchew, whereby others can judge for themselves, how far the negative evidence of there being no governor by the name of Bo-yen at Chinchew during the Mongol period, and the positive evidence of a governor named Bo-yen really holding office in *Changchow* at that period, is to count in favour of my heretical views concerning the situation of Zaitun.

AMOY, August 11th, 1876.

NOTES ON MARCO POLO'S ROUTE FROM KHOTEN TO CHINA.

By Thos. -W. KINGSMILL.

IN the recently published tenth volume of the Journal of the North-China Branch of the Royal Asiatic Society, the Rev. Archimandrite Palladius gives some "Elucidations of Marco Polo's travels in North-China."

The first of these is devoted to Charchan (M. P. book I. ch xxxvIII.); and as it appears to me, that the Archimandrite has beenled away by false analogies, to place the locality north, instead of south, of the desert of Gobi, the following notes have been put together, in the attempt to throw some light on a much-vexed question.

The earlier commentators on Marco Polo, unaware of there ever having existed a southern road from Khoten to Shachow, have sought with the Archimandrite a locality for Charchan, on the southern flanks of the T'ien shan. Colonel Yule has brought forward very cogent arguments to prove how untenable is this assumption, and I propose to add a few more to the Colonel's stock.

Before proceeding with the argument from the Chinese authorities, it is, however, well to notice the apparent inutility of Polo's visit to Khoten at all, if the northern route were the one intended to be taken. In such a case, from Kashgar and Yarkand, where we find

him in chaps. XXXIII and XXXV, his natural route, and the only one apparently now available, would have led by Aksu or Sairak to Kuche; and thence by Hami to Shachow and the Kiayü kwan. This route has been traversed at all times from the dawn of history to the present. To have gone on to Khoten and then deliberately crossed the desert twice,—once to Karashar, and a second time from Hami to Shachow, would hardly have been consistent with Polo's object, which was evidently to get to China by the shortest and most practicable route.

We may therefore enquire if there are any traces of a southern route having existed by way of Khoten; and if there are, whether or not Polo's description agrees with what we can learn from other sources.

The travels of the Buddhist pilgrims Fah-hien and Yuen-ch'wang are readily accessible in their European translations. Both travellers visited Khoten, the former on his outward, the later on his homeward journey; and their remarks on the districts passed between Khoten and China are worthy of some notice. Neither is very precise, but they throw a light on one-another, which we may further compare with that furnished by the works of the older Chinese geographers.

To begin with Fah-hien. In the year A.D. 401 we find him at the frontier station of Tunhwang 敦煌, now Shachow, preparing to cross the desert. Seventeen days' journey thence over a distance of 1500 li, say 330 miles, took him and his companions to Shenshen 5 美.

Chinese geographers have always, and apparently correctly, identified Shenshen with the Lowlan in of the older writers. Fahhien's description of the country is interesting. "The land is rugged and barren. The people dress like the Chinese, except they wear garments made of felt and woollen stuff.....The common people and the Shamans of this and the neighbouring kingdoms all follow the religious customs of India, only some more exactly than others. All the kingdoms westward from this, as a rule, have the same characteristics, except that their languages differ,—each using its own dialect of the Tartar language."*

For some reason, at Shenshen he seems to have changed his route; for, instead of proceeding west-south-west towards Khoten, he set out in a north-west direction, and after a journey of fifteen days arrived at the kingdom of Wu-i, apparently the Ouigours. Here

^{*} The translator does not give the Chinese equivalent for "Tartar," and I unfortunately have not the Chinese version by me. He adds in a note "The original words translated Tartar language, signify generally the language of those wandering tribes that frequent the pasture lands of Mongolia. In a Chinese work called Fah kai lih to, it is referred to all languages except Sanscrit, in which Buddhist works are written."—Author's note.

The original term here translated "Tartar language" is 胡語 Hoo yu, used to designate generally the languages of central Asia. This sentence is omitted altogether in the edition of Fah-hien published in the 唐人百家集了ang jin pih kea tseih.—ED.

some of his companions, not pleased with their reception, went back to Kaoch'ang (Karashar). We shall presently see that in Yuen-ch'wang's time, the ruler at Karashar exercised control over the entire country between Tunhwang and Khoten, and that although Yuen-ch'wang did not personally visit, he yet found it necessary to communicate with him respecting his journey, and await his reply before setting out from Khoten. Fah-hien's passport enabled him to make the necessary arrangements with the Ouigour chief, and he set out on his travels towards India.

His road lay in a south-westerly direction for thirty five days, at the end of which he arrived at Khoten. The place where he interviewed the Ouigour chief must therefore have been somewhere in the neighbourhood of the Baba kul; and Shenshen, having been left fifteen days journey south-east of this spot, must be looked for in the neighbourhood of Lakes Lob and Gash, which would moreover agree with the distance, 330 miles, traversed on the road from Tunhwang.

The road between the Ouigour country and Khoten led through a depopulated country, but the chief difficulties did not apparently arise so much from the road as from the passage of the rivers.

At Khoten Fah-hien found himself in the midst of an Indian civilization, and we learn from Yuen-ch'wang that the language was allied to Sanscrit, and the place was thoroughly impregnated with Aryan traditions. The very name Khoten, or Kûstana, as the latter writer informs us it was still called in his day, was pointed out as a proof of its rulers being descended from the great Asoka; and though a myth seems to have been invented to account for the supposed origin of the name "Kûstana," Mammelle de la terre, the testimony of both Fah-hien and Yuen-ch'wang is too strong to permit any doubt as to the Aryan type of its inhabitants.* As Fah-hien includes its speech amongst the languages called "Tartar" by the translator, we may assume that a somewhat similar dialect was the common speech at Shenshen, as indeed its name, as we shall presently see, would naturally lead us to suppose.

As stated above, Yuen-ch'wang on his return from India, took much the same route as Fah-hien on the outward journey. We find him at Khoten as much struck with the Indian characteristics of the place, as was the older traveller. Before setting out for Tunhwang in order to get a safe pass, he found it advisable to communicate with the king of Kaoch'ang (Karashar). In reply the latter sends despatches to Khoten, Tunhwang and other places, ordering escorts to be supplied,

^{*} Notwithstanding the explicit statement of Yuen-ch'wang I am rather disposed to refer the etymology of Küstana to an old root "Kul," altus, eximius; Lat. Culmen, celsus; Gr. Kolonê; Ch Kô, Kûstana would thus be an abbreviation of Kulstana, i. e. Sedes excelsa.

and directs moreover the prince of Shenshen to meet him at Tsiumo, of which more anon. His route was thus almost identical with that pursued by Marco Polo more than six hundred years subsequently.

Setting out from Khoten in an easterly direction a journey of some sixty miles found him at the town of Pimo, whose former importance seems to have been indicated by its possession of a famous statue of Buddha said to have flown of its own accord from Oudjdjayana.

We can scarcely be wrong in identifying Pimo with the Pein of Polo, which the latter describes as the chief town of a principality of the same name. Polo is curiously borne out in this by the testimony of the Shui king, a book which, apparently apocryphal, seems nevertheless not incorrectly to reflect the state of geographical knowledge about the 3rd or 4th century A. D.

"The Peh ho flows east from Sûlak 陳 勒 north of the Nan ho. Thence it flows east to the south of Sôch'e 苏 車. On the south-east it approaches Wansuk 温 宿, whence it flows east to the south of Kumak 故墨 as the Ho shui; then east it flows to the south of Pîn 實 city, and passes south of Lowlan city; whence it flows east as the Ho shui. East of this it expands into the Yau 独 marsh, entering the borders of China, and passing south of Tunhwang, Ts'auts'iuen and Tsangyih."

Although it is impossible to reconcile this description of the upper waters of the Hwang-ho with any stream now existing in the country, the author seems to have had a fair knowledge of the places named.

Travelling forty miles further east across a desert tract, Yuench'wang found himself at the town of Nijang, a place not mentioned by Marco Polo, but probably one of the towns of the district of Pîn, and corresponding in position apparently with the modern Kiria.

Fifty miles more took him to the "ancient kingdom" of Touholo, whence a journey of one hundred and twenty miles led to the old kingdom of Chemot'ona, part of the former state of Tsiemo.

Tsiemo appears in an older form in the Shui king, as Ch'emut 且未, and would seem to point to a form Akshmarda, "Sand heaps," as the original name of the place, which reappears with the common nominal affix ana, in Yuen-ch'wang's district of Chemot'ona, as if Akshmardana.

From this to Nafopo in the country of Lowlan, was about two hundred miles. These distances, again, counting from Khoten, will place Lowlan or Shenshen in the neighbourhood of the Gash lake; near which on modern Chinese maps, is a place marked in Wulan; possibly a survival of the ancient name.

The earliest mention of Lowlan I have met with, is in the Shi ki (ch. cxxiii, f. 3), where the writer incidentally mentions the old

tradition, that the waters of the "Salt Marsh," Lakes Lob and Gash, flow underground and reappear as the sources of the Yellow River. Lowlan and Kusze 故師,—which latter the commentary says should be pronounced 車師 i. e. Aksha (the Ch'emut or Akshmarda of the Shui king),—are then described as countries having cities and pasture lands 郭 adjacent to the Salt Marsh. The Shui king places Ch'emut to the east of Hanmi 并源,* a district lying east of Tawan (Kashgar) and north of Khoten.

We have thus, from various sources, learnt the relative positions of the districts lying between Khoten and Tunhwang. First, Pîn (Pimo of Yuen-ch'wang, and Pein of Polo); second, Ch'emut (Tsiemo, Chemot'ona or Akshmardana of Yuen-ch'wang; but not particularized by Polo); third Lowlan, or Shenshen not far from the Gash lake. This last seems to answer to the Charchan of Polo. He describes the country and its chief town as bearing the same name, and tells of its containing rivers which bring down jasper and chalcedony, its sandy soil and scarcity of water. In all these particulars it agrees with the descriptions given by the Chinese writers. More especially is it mentioned in the Shi ki as producing abundance of jade-stone. This last is certainly a product of the Kwenlun; but I have met with no account of its occurrence along the range of the Tien shan, bounding the northern flank of eastern Turkestan. The distance of five days to the province of Lop, with its chief town of the same name, tallies perfectly with the assumed position.

Colonel Yule points out how well the facts observed by Polo agree with a place in the itinerary from Kiria to Lake Lob,—obtained by Mr. Johnson at Khoten,—called Chachan, about a hundred and fifteen miles from Lob, and a hundred and fifty-four from Kiria. The place has now dwindled down to a village of five hundred houses with cultivation around; but this is not inconsistent with the fact, that in former times a city existed on the site. As Col. Yule observes, there is abundant evidence for the belief, that what is now desert was in former days a cultivated plain. Johnson found this belief rife at Khoten. At Yarkand the members of Sir Douglas Forsyth's mission were told likewise of the sites of former cities, now buried in the encroaching sands of the desert.

^{*} H m Han-mi, or Kan-mi, is called H R Kan-mow in the Shi ki. Dr. Bretschneider (Notes and Queries on China and Japan, vol. iv, p. 50) points out that the former character is a misprint for H yū or Wu. The same primitive in H Yu-t'ien (Khoten), stands for Kū or Kul. The "History of the After Han" uses the character H Kū. R in the Shi ki would seem to point to an old form Mil, but m, though appearing in such Chinese forms as ni, ning, mi and erh, seems to represent an original ar or nar. Kūmil is possibly an approach to the name of the district, but I cannot suggest an etymology.

If then I am justified in my identification of Charchan, it is to be found appearing under apparently very diverse names, as Lowlan, Shenshen, Charchan, and Chachan. On looking at Johnson's itinerary, it may be observed, that the latter name stands in strong contrast to the others, which are distinctly of Turkish origin; and this is so far of itself presumptive evidence, that it is a survival of the ancient name of the place. Lowlan, Shenshen and Charchan are all possible variants of an original Dardan, a name still surviving in Dardistan, and reaching formerly as far west as the Hellespont in the legendary Dardania.

Up till Yuen-ch'wang's time, Khoten was called by its inhabitants Kûstana, an acknowledged Aryan denomination. Pimo or Pîn was probably Parna (Sans. parn, viridem esse). Chiemot'ona, even by Julien is given an Aryan form Chemadhana, though, as above, I should prefer the rendering Akshmardana (H. aksh, coacervare, * marda, pulvis). Nafopo, a city of Lowlan or Dardana would naturally represent Navapur,—Neapolis. The names of the localities thus agree with Fah-hien's statement, that from Shenshen westwards the inhabitants of the districts through which he passed all spoke dialects of one language.

Lake Lob, the Imchak or "Salt Marsh," would probably therefore represent an old form Lavapa the "Salt water;" while in Tunhwang, Tana-varcha the "Wide-shining," we have probably the eastern limit

of the Aryan-speaking population of the fourth century.

In the Shi king (Part III. bk. i, od. vII), we have apparently a legendary allusion to the ancient state of Dardan. The ancestors of the Chows had settled in K'i-chow, on the southern flanks of the T'ien shan; where, however, they had to maintain a precarious existence, in the face of the Turanian tribes of the north and west. The Mats, apparently the Yueh-ti of latter times, pressed them on the west, and forced them into contact with the state of T'sung-yung. King Wan, according to the ballad attacked the city, and, his victory inspired the latter portion of the ode. The success gained could not have been very lasting; Wan's son, Wu Wang, impelled apparently by the same force which drove Wan on Dardana, was compelled to move further east, and was precipitated on the older but allied race of the Shangs, the conquest of whose territory, surrounded as it is with myth and legend, formed the foundation of Chinese history.

STATISTICS OF THE HANGCHOW PROTESTANT MISSION.

GENERAL SKETCH OF THE RISE AND PROGRESS OF PROTESTANT
MISSIONS IN HANGCHOW.

By Rev. G. E. MOULE.

Supplemented by some remarks by Rev. A. E. Moule.

THE first attempts at settlement with a view to missionary work were made in 1859, after the conclusion of the Tientsin treaties, but before their ratification, when the Rev. J. L. Nevius (now Dr. Nevius), of the American Presbyterian Board of Missions, and the Rev. J. S. Burdon, of the Church Missionary Society (now Bishop of Victoria), visited the city and occupied lodgings in two of the temples on the Ching-hwang hill,—Mrs. Nevius accompanying her husband.

Their hopeful prospects were clouded however by the repulse of the British and French at the mouth of the *Pei-ho* river in June; and shortly after Mr. Nevius was warned by his consul to retire to the coast,—the high mandarins having represented, that the American treaty (which had been ratified) did not provide for residence in the interior; and they left the city in August.

Later in the year Mr. Burdon,—finding it useless to attempt anything in the midst of rumours and suspicions,—yielding to circumstances, left Hangchow on November 28th, and returned to his old post at Shanghai in November. In the winter of 1860-61 however, with Mr. Fleming, also of the Church Missionary Society, he made another visit, this time armed with a passport; but only to find Hangchow closed in consequence of the threatened approach of the Taiping rebels. The missionaries once more retired; but did useful work during the year at the lately-commenced station of Yü-yao, and at Shaohing, where they were the first to open a Protestant mission.*

Mr. Nevius' sojourn in Hangchow bore fruit, in the conversion of a native of Sin-shi (Sing-z), a market town, where is now a considerable native church.

The Taipings occupied Hangchow from January, 1862, till April, 1864. Upon their expulsion and retreat, it occurred to native Christians at Ningpo, that the suffering remnant of their countrymen in that and other inland cities had a strong claim on their compassion, and on the efforts of the missionaries and themselves. Two catechists pressed

^{*} The advance of the Taipings drove them, with their converts, down to Ningpo in November of this year.

[†] Another hearer, a woman of some property named Su, also received the Gospel on this occasion, and was the means of commencing a church at Kao-kiau, a market town near Ningpo.

this view so urgently upon the Church Missionary Society's senior missionary,—the Rev. G. E. Moule,—that in the following autumn he felt it a duty, at any rate to visit some of the cities, in order to see what could be attempted by his own very weak-handed mission. Before he started, a Ningpo heathen acquaintance offered him the lease or purchase of a good house in Hangchow; and this offer, with other favouring circumstances, encouraged him to commence a station without awaiting reinforcements, which might come perhaps only after the open gates should again have been shut.

In January, 1865, the lamented Rev. D.D. Green, of the American Presbyterian Mission,—which had already commenced operations at Sin-shi (Sing-z),—came to Hangchow and obtained premises, which, with considerable subsequent additions, still form the head-quarters of that mission. In the autumn, Mr. Moule removed his family to Hangchow.

The next arrival,—in 1866,—was that of the Rev. C. Kreyer, of the American Baptist Mission, who rented a house in a busy street near the Ching-hwang hill; which,—occupied successively by himself, and the mission of the American Southern Presbyterian Church as a school-house and preaching station,—was held till 1873. Mr. Kreyer afterwards secured other premises, and finally left the mission. His mission board however, have sustained their work here, chiefly by native agency, superintended by missionaries from Shaohing or Ningpo.

The Rev. J. D. and Mrs. Valentine, of the Church Mission at Ningpo, took charge of the Hangehow station in 1867, during Mr. Moule's absence in England, the Rev. H. Gretton being associated with Mr. Valentine. The health of the latter having given way, Mr. Gretton worked alone till Mr. Moule's return, and then removed to Shaouhing in April, 1870.

During the winter of 1866-67, the Rev. J. H. Taylor of the China Inland Mission, arrived with a large party of male and female missionaries; who after a few days stay in Mr. Kreyer's vacant house, established themselves in premises, still occupied by the mission near the Lo-sze gate. The missionaries however, and the school they established, have since been removed to Shaohing, or to Chinkeang and other posts on the Yang-tsze, and on the southern coast of this province.

In 1867, the Rev. E. B. Inslee came, as pioneer of a mission from the American Southern Presbyterian Church. In 1868 he was joined by three ordained missionaries, and several additions have since been made to the force, which also holds a station at Soochow. Their first property was on the Ching-hwang hill; but the erection there of foreign houses caused much annoyance to the gentry; and the mandarins (in 1872) took measures, which for a time threatened the safety of the whole missionary community. These measures having been abandoned upon the prompt remonstrance of the English and American consuls (of Ningpo), friendly proposals were made through the latter to the missionaries (A. S. P. M), for an exchange of site, and pecuniary indemnity for consequent losses. In effect this mission is now (since the summer of 1874) established at the northern end of the city, far more commodiously than before, and with the explicit sanction of the high authorities.

The Rev. A. and Mrs. Elwin joined the Church Mission at Hangchow in 1870; but his health having completely broken down, they

left for England in the autumn of 1874.

Five missions,—two English and three American,—have thus been enumerated, as having been commenced in or since 1864, and under God's good providence maintained to the present time. Three of these have been always superintended by resident missionaries.

To the original work of the Church Missionary Society has been added an *Hospital*, under the charge of a medical missionary, who arrived in December, 1871. This institution, which was opened in the autumn of 1873, was primarily intended for the cure of opium smokers, but embracing a free dispensary and some accommodations for general in-patients. This mission has a boys' day-school in the city, and an out-station in a small town at ten miles distance.

The American Presbyterian Mission has here its boys' boardingschool in charge of one of the missionaries; and, besides its city work, has out-stations in one district city and three country towns.

The American Baptist Mission has two out-stations in coun-

try towns.

The China Inland Mission has commenced out-stations in no less than six walled cities, of which two are prefectural; at one of the latter however so much hostility was raised, that the post is for the time closed.

The Southern American Presbyterian Mission has boarding-schools for both boys and girls, each superintended by a missionary appointed for that special duty. It has also recently opened day-schools.

The first adult baptism in Hangchow took place at Christmas, 1865. The convert was a Ningpo man. Half a year later the first convert, an actual native of Hangchow (a graduate), was admitted to the church.

At the close of last year, there were found to be about a hundred adult Christians, who had been baptized during the decade just closed, at the five mission chapels. This number does not include the members of country churches, nor the suspended, nor those who had died in the faith.

It may be added, that a quarterly prayer-meeting has been established for upwards of two years, held in turn in three of the five chapels, and conducted and attended by members of all the mission communities.

Except in the one case mentioned above, when it is believed both mandarins and gentry were influenced by the *fëng-shui* superstition, the conduct of the mandarins, whenever we have had to appeal to them, has been as loyal and friendly as could be expected. Thanks be to God!

HANGCHOW, July 8th, 1875.

STATISTICS OF THE CHURCH MISSIONARY SOCIETY'S MISSION.

The following summary of statistics is given on the authority of the Rev. G. E. Moule for last autumn.

Hangchow was first occupied temporarily as a mission station in 1859; and the mission was recommenced in 1864, as a permanency.

There have been six missionaries from the commencement, four of whom have been married.

At present there are two married missionaries.

The mission has one chapel.

There is one out-station.

In the Woo-k'ang district, north of Hangchow, a member of the Church Mission at the latter city, a cooper by trade, carried on evangelistic unpaid labour for three years; and from ten to twelve persons have been led, through God's blessing on his words, to inquire and believe. Three have been baptized by the Church missionaries.

No church has yet been organized.

There are two native preachers, but neither is ordained.

One of the preachers is partly supported by the native converts.

From the commencement, thirty adults and five children have been baptized.

The number at present in communion is twenty-three, about two thirds of which are women.

Contributions from the native converts have been regularly collected only since February, 1875; from which time the aggregate for five months was \$13.66. Alms for the poor, for several years past have averaged monthly, say 60 cents.

The following statistics of the Medical work of the mission is given on the authority of Dr. Galt for last autumn.

Medical work was commenced soon after Dr. Galt's arrival, in January, 1872.

There is one hospital with twenty-five leds; twenty of which are devoted to opium-smokers, and five to general patients.

There is one medical missionary, and one native student under training.

The hospital is supported from four sources;—1st, the "Opium Refuge Fund,"—a benevolent gift; 2nd, fees from missionaries attended by Dr. Galt; 3rd, fees from opium-smokers under treatment; 4th, Church Missionary Society's general fund.

The native contributions amount to about four hundred dollars, being a charge of two dollars for each opium patient.

The ranks of the patients range from the lowest class of society, up to the lower grade of mandarins.

About two hundred cases have been treated in the wards for the year.

There have been also about four thousand dispensary patients. The annual expense of the hospital is about six hundred dollars.

The Rev. G. E. Moule has furnished the following notes regarding Itinerancy in the mission. He remarks;—"That in which I have hitherto engaged has been of the most limited description, within a circle of twenty miles radius; a native helper accompanying me." The mode of travelling is by boat, or on foot.

To the north of Hangchow, the districts of the Tih-tsing and K Woo-k'ang in the prefecture of Hoo-chow were visited by the Revs. G. E. Moule and A. E. Moule, with a native assistant, in the spring of 1875.

Westward from Hangchow, the Rev. G. E. Moule and a catechist visited the district of A Tu-hang in the Hangchow prefecture the same year.

Mr. Moule adds:—"My principal walks have been among the villages under #11 Seaou-shan district (on the right bank of the river and south of Hangehow); where I have placed a native helper in the town of Deu-de at ten miles distance from this."

STATISTICS OF THE AMERICAN PRESBYTERIAN MISSION.

We are indebted to the Rev. S. Dodd, for the following summary, received last autumn.

The Hangchow station was commenced in 1865, al well of off

From the commencement there have been altogether three missionaries, all married.

There are at present two missionaries, both married

The mission has two chapels.

There are four out-stations.

There are two organized churches.

There are five native preachers, two of whom are ordained and have pastoral charges.

One of the native preachers is entirely supported by the native church, and one partly so.

One Bible-woman is employed by the mission.

The numbers baptized from the commencement have been, a hundred and three adults and thirty-eight children.

At present there are seventy members in church fellowship. The native contributions amount to \$138.00 per annum.

For the following notes on the *Itinerancy* of the mission, we are indebted to the Revs. S. Dodd and D. N. Lyon.

Both the foreign missionaries and native colporteurs engage in this work. The journeys are principally by native boats; but short trips are made on horseback or on foot.

In December, 1872, the Rev. D. N. Lyon and some native assistants made a journey to a distance of fifty miles, through the districts of 德 清 Tih-tsing and 武 康 Woo-k'ang.

In December, 1873, he made a journey with native assistants to a distance of thirty miles, through the districts of 会 抗 Yu-hang and 这 安 Lin-gan.

In February, 1874, he made another journey with native assistants, through the prefecture of ## M Soo-chow, the most distant point reached being ninety miles.

In December, 1874, he again made a journey with native assistants, through the district of Tih-tsing, to the prefectural city of Theo-chow, the most distant point being seventy miles.

In April, 1875, he made a journey in company with the Revs. J. Butler and F. Galpin, through the prefectures of 客波 Ningpo, 合州 Tae-chow, 温州 Wan-chow and 虚州 Choo-chow, to the district city of 龍泉 Lung-tseuen their farthest point, at a distance of four hundred and twenty miles from Hangchow. Thence back through the prefectures of 衛州 Keu-chow and 金華 Kin-wha, to the district city of 南谿 Lan-ke, and through the prefecture of 最州 Yen-chow they returned to Hangchow, accomplishing altogether a distance of a thousand miles.

The Rev. S. Dodd made two journeys during the year 1875, through the departmental city of 持事 Hae-ning, the district city of 海鹽 Hae-yen, the walled town of 上浦 Cha-poo, the district city of

平 湖 Ping-hoo, the prefectural city of 基 具 Kea-hing, and the district city of 石 門 Shih-mun. The farthest point was Cha-poo, distant from Hangehow about a hundred miles. The round trip was some three hundred miles, and occupied about a fortnight. Mr. Dodd was accompanied on each occasion by two or three native preachers, and on one occasion, also by the Rev. M. H. Houston of the American Southern Presbyterian Mission.

STATISTICS OF THE AMERICAN SOUTHERN PRESBYTERIAN MISSION.

The following summary is given on the authority of the Rev. J. L. Stuart, for last autumn.

The American Southern Presbyterian Mission commenced operations in China in 1867, at Hangehow.

From the commencement, there have been altogether six male missionaries and six ladies connected with this station.

The numbers at present are three male missionaries and three ladies.

The mission has two chapels.

One out-station at the prefectural city of ## Keu-chow, a hundred and eighty miles south-west from Hangehow, on the Tseen-tang river, was occupied by the mission from 1868 till 1872, when it was transferred to the China Inland Mission.

There is one organized church.

One native preacher is employed, about a third of his salary being paid by the native church.

There are two students in training for the ministry.

The numbers baptized from the commencement are twenty-seven adults and six children.

The numbers at present in church fellowship are five male and thirteen female.

The native contributions from February, 1872, to July, 1875, amount to fifty dollars; averaging a little over fourteen dollars per annum.

The Rev. J. L. Stuart gives the following information in reply to inquiries as to the *Medical* work of the mission.

Medical practice was commenced in the autumn of 1867, by the Rev. E. B. Inslee.

There was one dispensary.

The expenses of the work were defrayed by the American Southern Presbyterian Church.

The work has now been for several years in abeyance, and there is no record kept of the numbers treated, annual expenditure, &c.

The Revs. B. Helm and J. L. Stuart have furnished some notes regarding the *Itinerancy* of the mission.

The foreign missionaries and native assistants engage in the work, preaching, and selling the Sacred Scriptures and tracts, along the streets, in open spaces, on the bridges, or wherever an audience can be

gathered. Native boats are used for travelling.

From 1868 to 1872, the Revs. B. Helm and J. L. Stuart have visited the district city of Foo-yang, the town of Dong-nu, the district city of Lan-ki, the prefectural city of Yen-chow, the district city of Lung-yew, and the various cities and towns between Hangehow and Keu-chow, from three to six times.

In April, 1872, these brethren visited the prefectural city of Hoo-

chow, distant fifty miles north from Hangchow.

In May and June of the same year, the same brethren visited the towns of 英石 Hea-shih and Cha-poo, the district city of Ping-hoo and the prefectural city of Kea-hing, all within a short distance of Hang-chow bay.

In June of the same year, the Revs. J. L. Stuart and H. C. Du Bose visited the towns of 南 氯 Nan-tsin and 平 亞 Ping-wang, and

the prefectural city of Hoo-chow.

In September of the same year, those two brethren visited the towns of Wu-tsen, Nan-tsin, Lien-s and Ping-wang, the prefectural

city of Soo-chow and other places.

In March, 1873, the Revs. B. Helm and J. L. Stuart visited the various towns and cities lying on the way to and from Shanghae, via Hoo-chow and Soo-chow; some of these containing from twenty to fifty thousand inhabitants.

In the same month, the Rev. J. L. Stuart with the Rev. J. W. Lambuth of the American Methodist Mission visited the prefectural city of 常州 Chang-chow, the district city of 宜良 E-hing, and other cities and towns round the Great Lake.

In April of the same year, the Rev. J. L. Stuart, with the Rev. G. F. Fitch of the American Presbyterian Mission, visited the district city of Moo-seih, the prefectural city of Hoo-chow, and other cities and towns about the Great Lake.

In June, 1874, the Rev. B. Helm with a native assistant, visited

towns from ten to twenty miles west of Hangchow.

In November of the same year, the Revs. B. Helm and J. W. Davis, with a native assistant, visited the towns of Wu-tsen and Nantsin,—each of which contains from forty to fifty thousand inhabitants,—and other towns lying between Hangchow and Hoo-chow.

In December of the same year, the Rev. B. Helm, with the Rev. D. N. Lyon, of the American Presbyterian Mission and some native

assistants, visited the towns of its Trang-se, Wu-tsen, Nan-tsin and Shwang-ling, the prefectural city of Hoo-chow, and other towns on the same circuit.

In June, 1875, the Revs. B. Helm and J. L. Stuart made a tour through the towns of Kien-z, Nan-tsin, Shwang-ling and Wu-tsen, by Soo-chow, to the district cities of 宜良 E-hing and 長果 Chang-hing, west of the Great Lake, returning via Hoo-chow and the intermediate towns

Two other missionary societies have stations at Hangchow, the American Baptist Missionary Union, and the China Inland Mission; but as neither of these have any foreign representative there, we have not obtained any statistics of their work.

THE diversity of dialects at Hangchow forms a special difficulty for missionaries. The local dialect,—a species of Mandarin,—is spoken by all the natives and old residents, and in particlar by the educated classes. On the other hand, household servants, and many of the artizans, as well as some of the Christian agents employed in preaching and teaching, are from Ningpo and speak the dialect of that place. Besides these two classes, numbers of traders, husbandmen and artizans. from the regions towards Shanghae (called the Lower three prefectures), and from the right bank of the Tseen-tang river (the Upper eight prefectures), are met with daily in the chapels, and elsewhere, and complicate the problem with their various dialects, none being identical with the Hangchow proper. Only one of the five chapels has the Sunday services and preaching exclusively in the Hangchow dialect. In the others, that and the Ningpo are used, according to the original locality of the preacher; or the Ningpo is used almost exclusively.

We are not aware that any help to the acquirement of the Hangchow dialect has been published in any European language; but we learn that a Primer of the Dialect, by the Rev. G. E. Moule is in progress, and will soon appear.

A good native map of the city was published in 1867, with the title 浙江省垣坊港全區 Che keang sang yuen fang heang tseuên t'oo, "Plan of the Provincial city of Che-keang."

Very little has been published in the Hangchow dialect. The following are all that have come to our knowledge.

機美詩 Tsán mei she, "Hymns of Praise." Revi G. E. Moule. 87 leaves: 8vo. Hangchow, 1871. Ang-tse t'u-yin tsan-me-s. "Hymns in the Hangchow dialect." Rev. G. E. Moule. pp. vi, 64. 8vo. Shanghae; 1872.

This is a transliteration of the preceding in the Roman character.

公 董 書 Kung tadu shoo, "Book of Common Prayer." Rev. G.

E. Moule. 113 leaves, 8vo. Hangchow, 1874.

Portions of this have been published separately;—as the Lectionary,—Morning and Evening Prayer with Litany,—and Collects with Holy Communion service.

孩子事 經問答 Hae tsze shing king wan ta, "The Child's Scripture Catechism." Rev. B. Helm. 42 leaves. 12mo. Shanghae, 1875.

STATISTICS OF THE SHAOUHING CHURCH MISSION.

As the city of Shaouhing is only a short day's journey to the south-east of Hangchow, we give here the few statistics put in our possession last autumn by the Rev. J. D. Valentine, who occupies that station.

This mission was first begun in 1861, and suspended the same year: but was recommenced in 1870.

From the commencement there have been five ordained missionaries, three of whom have been married.

At present there is only one missionary, who is married.

The mission has three chapels.

There is one out-station at Li-ts, thirty & south-west from Shaouhing.

There is one organized church.

There are two native preachers.

The number of baptisms from the commencement has been twenty adults and two children.

The members at present in church fellowship are nineteen male and two female.

The offertory amounts to about \$5.00 per annum; and the native church fund for the current half year is \$8.50.

With regard to Itinerancy,—Mr. and Mrs. Valentine, and also a native preacher, make short tours by native boats. The places visited are towns and villages in the Shaouhing plain; the farthest being from twenty to thirty miles from the city. They have not undertaken any extended journeys.

STATISTICS OF THE SHAOUHING BRANCH OF THE CHINA INLAND MISSION.

Mr. A. W. Douthwaite has favoured us with the following notes referring to the present time.

The China Inland Mission was established in 1866; and this station was commenced the same year, by Mr. J. W. Stevenson, who is now located at Bhamo in Burmah.

The mission has four out-stations within a radius of about eighty miles.

There is a girls' boarding-school in the city.

There have been ninety-one baptisms from the commencement.

The present number of church members is seventy-eight.

Up to the middle of 1875, the native church had contributed,—exclusive of collections for the poor,—over a hundred dollars, with which they have opened a mission station at Bing-s, a market town about thirty & from Shaouhing.

The agents of this mission who have been engaged in the work of *Itinerancy*, have been Messrs. A. W. Douthwaite, J. Meadows, and Chang Seaou-fung a native pastor, who preach and distribute books on their tours. Journeys are made twice a year, by native passenger boats and other means.

The most distant place reached has been the district city of # 5 Sin-chang. Besides that, the principal places visited have been the prefectural city of Hoo-chow and the district city of # Shing.

The American Baptist Mission has also a station at Shaouhing, and they have been greatly encouraged in their labours; but we have received no report.

THE only publication we have heard of, regarding, or in the dialect of Shaouhing, is a:—

Shaouhing Primer, in the Roman character. By Rev. J. D. Valentine. 12mo. 1876.

"WHAT CAN BE DONE TO STIMULATE NATIVE CHRISTIANS TO LABOUR FOR THE SALVATION OF THEIR NEIGHBOURS?"

A Paper read before the Ningpo Missionary Association, in February, 1876.

TWO propositions seem to be conceded by the terms of this question:

1st. That Chinese Christians ought to labour for the salvation of their neighbours; to which I would add, specially their own relatives; 2nd. That they need stimulating to the performance of this duty. I presume that we are all more or less agreed as to the nature and extent, both of the obligation and of the failure to fulfil it. This question is not to be considered with reference to those who are specially and solemnly set apart for the work of eyangelizing the heathen, or

feeding the little flocks already gathered into the fold of Christ; it deals with every man and woman who by baptism has professed faith in Christ and given in allegiance to the God of gods. The duty of each such may be set forth in the language of our Lord to the healed demoniac:-"Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee," or again, in His charge to the twelve apostles,-"freely ye have received, freely give." It may be exemplified in the simple statement concerning one of the Lord's first followers, of whom it is said immediately upon his reception of the Messiah, "He first findeth his own brother Simon,.... And he brought him to Jesus." And lest any should think himself or herself exempted from this duty, it is written again, "let him that heareth say, Come." That Chinese Christians, as a rule, are lax in the performance of this duty seems to me to need little elaboration. To relatives and friends, to neighbours and members of their own immediate families they too often maintain a culpable silence on the great themes which ought to occupy the chief place in their thoughts, and consequently in their conversation; for "out of the abundance of the heart the mouth speaketh." Some months ago there was a painful case in connection with one church in Ningpo. A young carpenter, apparently a sincere and interesting convert, baptized soon after the completion of the church at Soen-poh, in which he had assisted, and during the erection of which he had diligently learned the truths of Christianity, succumbed entirely to heathen influences at his marriage. It was found to his shame, and our surprise and grief, that he had not even mentioned the fact of his baptism to his wife's friends. They had no idea he was a Christian. He could not stand their opposition when the time for the wedding came, and he had to be expelled from the church. Alas! how often do husbands seem forgetful of the everlasting destiny of their wives; wives indifferent to the salvation of their husbands; parents betroth their daughters without hesitation or scruple into heathen families; and on all hands it is notorious that anyone who is willing to do anything to spread the Gospel expects the church to make it well worth his or her while. I know there are exceptions to this rule. There is a woman now working as a Bible woman at the Eastern lakes who was baptized with her husband and two sons some years ago. She was long very anxious about her aged mother's soul, and at last she one day made up a bundle of clothes and rice, went to her mother and said,-"Now I am come to stay here till you believe." And night and day did she urge and argue, prayed with and for her mother, till, whether from conviction or we-leh gyi bo-feh-ko,*

^{*} Id est. - "Because of his importunity."

the poor old woman gave in, became an applicant for baptism and was admitted into the church in her seventy-second year. Another woman, who since marriage has succeeded in gaining her husband, has for years been mourning over her eldest daughter, married to a heathen. Only a month ago the husband died, and the mother has undertaken the support of the young widow, with the hope of teaching her the Christian religion and re-marrying her to a Christian. She has had to do this at some considerable pecuniary loss, as the husband's family were reluctant to give her up, and would allow her to take away absolutely nothing of her late husband's property. Her share in his house and land she has thus willingly forfeited, but she told me that the girl's father "saw no harm in marrying her again to a heathen." The sealous exceptions I fear only prove the rule of indifference.

It becomes therefore a question of great interest and importance to ascertain the cause of this apparently unchristian inertness. Are we to trace it to any defect in the religious instruction given to inquirers, or to the naturally impassive character of the Chinese? Are we to attribute it to shyness to set up as teachers, or to the difficulty felt by many of ourselves to speak to those nearest and dearest to us on the most solemn of all subjects? I cannot think that this last reason has much weight with the Chinese. The readiness with which they talk of most private matters; their almost incapacity for keeping anything secret; the entire lack of shyness among themselves-whatever they may be with foreigners,-forbids the conclusion that it is reserve keeps them silent. Would to God there were more Chinese Christians of whom the "God of families" could say, "I know him, that he will command his children and his household after him." Nor do I think the Chinese inertness of character sufficient to account for this state of things. The Chinese are not inert and impassive on all occasions; nor are they wanting in energy upon every subject. They can be impassioned, they can be thoroughly in earnest, and where their worldly interests are concerned, they can be industrious and persevering to an extraordinary degree. I fear we must look deeper than these surface causes for the root of the evil which we so much deplore. And here I would crave the indulgence of seniors and superiors if I venture on what may seem like faultfinding. No one in this room feels more strongly than myself the presumptuous nature of this paper. I know that "Days should speak, and multitude of years should teach wisdom;" but this paper is simply suggestive, not dogmatic in the slightest degree; although on too

^{*} Out of a memberahip of upwards of a hundred, including women and children, the pastor of a church at Soen-poh could only name four men who were active in spreading the knowledge of the truth.

serious a subject to allow of my shrinking from the statement of honest conviction. I fear that habitual carelessness about the salvation of heathen relatives and neighbours arises in many instances from one of three causes; -first, a want of clear apprehension of what salvation is; secondly, an uncertain hold on that salvation; and thirdly, defective teaching as to the duty of looking "every man on the things of others," and in the present stage of progress, saying every man to

his neighbour, "Know the Lord."

I asked a Christian whose daughter is in my school, how it was he could betroth his daughter to a heathen, subsequent to his own baptism. He replied that at the time he had not long been baptized, and that "he did not understand much,"-feh da ming bah. His replies to my questions, as to what he did understand at the time of his admission to the church, were far from satisfactory; his wife is still a heathen. I may add that his daughter has shown more character; for during her holidays about a year after being at school, when she was only eleven years old, she told her father that she would not worship idols; and if her husband tried to force her to do so, she should run away to him, and he could not let her starve. The man seemed thoroughly to admire his girl's pluck, but hardly to think himself much to blame. I greatly fear that this man is no solitary instance of feh da ming bah. It is hard to say why Chinese should brave the obloquy and homepersecution which must follow the profession of Christianity, without some correspondingly strong consolation in what the gospel brings them, but we have had only too many instances of people adopting the Christian religion, from other motives than that of perfect conviction of its being the only way of salvation.

But amongst those who have some genuine faith in the great leading doctrines of Christianity, who have turned from idols to serve the living and true God, are there not many who very imperfectly grasp the salvation brought by the gospel? Is not the number of native Christians living with any definite assurance of safety, with Heaven in clear prospect at their journey's end, very few? Some hope of indefinite good, some expectation of escaping impending woe they have, but it is too much of the same uncertain character as the dreary hope of the buyer of kwan-diah; the misty vagueness hanging round the bun-jun din* of the poor old women, who think that at sixty years of age it is time to prepare for the journey into the unknown. † Shall we be uncharitable;

[†] About three years or more ago when exhorting a Christian of many years standing to walk more worthy of the heaven he hoped to reach, I was met by the fiery retort, "Just as if such people as we expected to go to Heaven, we don't hope for that." I spoke of this answer to other Chinese Christians, and the impression left on my mind, though I am sorry I cannot recall more accurately the expressions used, was a very painful one of uncertainty and indefiniteness as to their hope.

shall we be going too far in saying that this is because of the little that the Gospel does for them now, in this life? Is it because they have no "great things" done to them, that they do not go home and tell their friends? That healed demoniac surely could not have been many days in his old home without being asked "What did he unto thee?" It is no answer to this part of the subject to say that the same is true of ourselves. Granted; it is our greatest shame that with such provision made for our advancement in holiness,-for our shining as lights in this dark world, so that men shall be constrained to glorify our Father which is in Heaven,—we fall so far short. But that is hardly a reason for allowing the same in our native brethren and sisters. A beam in our own eye should indeed blind us to the mote in our brother's, but hardly methinks to a fellow-beam in his organ of vision. Let us stir ourselves and them up to realise more our present possessions, that we may be like those who took joyfully the spoiling of their goods, knowing in themselves that they had " in heaven a better and an enduring substance."

And then again, perhaps, this particular duty of spreading the truth is not sufficiently dwelt upon as incumbent on every believer. The Chinese maxim Koh nying kwun zi* is so contrary to the genius of Christianity, that it seems to us, that to become a Christian is to renounce this maxim altogether. We do not sufficiently realize the heathen soil in which these Christian truths are being planted; we shoot above the spiritual standing of the converts; we light the fire and leave it to smoke, without trying to stir it to a blaze, that others may see the light and feel the heat. "Line upon line, line upon line" must be our rule with them, taking nothing for granted. I have felt this failing personally again and again, both in my school and among the women. I take it for granted that the people understand and feel numbers of things which have not entered their heads. I shall never forget making my Bible-woman read I Cor. xiii. She had been a Christian, active in her efforts to bring others to the truth, for years, but she had never read that chapter, and she seemed completely overwhelmed at the standard there set before us. She slept in my boat that night, and in the middle of the night I heard her talking to herself about it, and it was her first theme in the morning,-jing-æ soh z ka siang-mao. † I mention this, which may seem beside the mark, simply as an instance of what I mean by taking things for granted.

This brings us to the main question to-night,—"What can be done to stimulate native Christians to labour for the salvation of their neighbours?"

^{* &}quot;Look out for one's self."

^{† &}quot;Is love like that?"

Now these association-meetings have been repeatedly set down as unpractical; no action is ever taken on the discussion. If this is to be the case to-night, it shall not be the result of an unpractical paper. My suggestions, whether practicable or not, shall at least be practical. The word "stimulant" I take it, implies a little alcohol, and I think our Christians do indeed want a little fire infused into them. I would suggest that throughout our missions, whether in the city or the country. whether under the care of native or foreign pastors, one Sunday should be set apart for the consideration of this subject. I will be so practical as to suggest texts! Let some striking words be selected, such as "Where is Abel thy brother?" or "Am I my brother's keeper?" or the conclusion of the four lepers when conscience convicted them of selfishness,"We do not well: this day is a day of good tidings, and we hold our peace." If this Sunday could be preceded by a day spent in fasting, humiliation and prayer,—especially by the pastors and teachers, their words would be so much the more likely to make a permanent impression on their hearers. Then on Sunday, let one simultaneous, definite trumpet-call sound through every assembly of professing Christians in Ningpo and its surrounding districts,—"Who is on the Lord's side?"-Who comes "to the help of the Lord against the mighty?" Let the sin of selfishness in regard to the souls of our neighbours be fully and fervently dwelt upon. Let the example of Him who laid aside His glory and became man, that He might, by being every man's brother, seek every man, be set forth in striking colours, and let the callous indifference of the majority of Christians be dealt with in faithful and unvarnished language.

Then again, cannot something be done in the way of engaging the gratuitous services of Chinese Christians in some branch or other of evangelistic labour? It is, if I mistake not, a sine qua non of admission to full membership in some churches, that the applicant be engaged or be desirous of being engaged in some such work. Of course the maternal instincts of some churches,-notably that to which the writer belongs,are far too strong to admit of making such a condition. They have no idea of making the enjoyment of the childrens' privileges in any way dependent upon the childrens' own exertions. But for those who have been brought up, and are bringing others up on more rigorous and muscular principles, who may feel able to say in spiritual matters also,—if any will not work, neither shall he eat, it may be worth while considering the feasibility of making an addition to a catechumen's examination, of some such question as "what are you prepared to do to spread the knowledge of the truth among your fellow-countrymen?" In the Life of the Rev. J. T. Tucker, for many years missionary in South India, is the following interesting record.—"The

inspecting catechist" he writes, "brought me a man who was anxious to join the congregation; but his wife was a devil-dancer, who had such a love for it that she refused to join in his request. The man said he had done all he could to persuade her, but her hatred of the truth was such as to leave him no hope. The catechist told me that the man himself had stood out against the gospel for years, believing in the power of the devils, but now finding no satisfaction in idolatry, he had resolutely determined to become a Christian. It is my rule not to receive men without their wives, but as this poor fellow begged so hard to be admitted I consented, on the ground that all his children came with him." Would this be too stringent a rule for Chinese husbands? Would it not, at any rate, be worth while trying, whether by a little delay they can induce their wives to be admitted with them?

The point to which I have already referred, viz: the betrothal of the children of Christian parents into heathen families, seems to me a very serious one, and admitting of decided action. Surely that parent must have very deficient views of Christianity, or very languid attachment to its doctrines, who will carelessly or wilfully betroth his child to a heathen; exposing her, if a daughter, to the almost inevitable certainty of being forced to worship idols, deprived of all means of grace,—in fact selling her, soul as well as body. The bringing of a heathen daughter-in-law, while still a child, into the family, is perhaps somewhat different. The daughter-in-law is forced to follow the custom of her husband's family, and though the risk of heathen influence is still serious, there is more hope of the good overcoming the evil. Still the word of God seems to make no compromise. Israel, the chosen people, types of the spiritual "chosen generation," were strictly commanded concerning the heathen. "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." And it is added as though the latter were the more dangerous of the two, "For they will turn away thy son from following me."

In the Church Missionary Report for last year, it is noted, that in one village in India, after the week of prayer, the Christian men of the place banded themselves together, and agreed to spend Sunday afternoons in preaching to the surrounding country-people. Many of our members cannot afford to give up their week-day time; could they not regularly spend some portion of Sunday in definite work of this kind, either preaching, or tract-distributing, or quiet house-to-house visiting? In Hangchow there is a Sabbath-school conducted very much in the same way as such an institution at home. The majority of children in attendance are already under instruction in day-schools, but there is a stranger's adult class, often a large one, composed of out-

siders,—some of whom come frequently, and stay the whole time of the lesson,—some who drop in occasionally and only for a short time. Perhaps a service of this kind might be more generally tried, and prove a greater attraction than more formal worship.

Christian shop-keepers might be induced to keep a tract sheet or hand-bill pasted in their shops, or tracts for distribution on their counters; which would form an easy introduction to the subject of religion with their customers from day to day. I cannot resist quoting here a paragraph from Spurgeon's Almanack for 1876, sent to me by last mail. It is on "drones." "We cannot go back far enough with the records of bee-history to get the biography of the first 'drone' that inflicted its laziness on the sweet industry of a striving community. What amazement, what earnest protests, what buzzing indignationmeetings marked the first attempt to act the character of a drone in a bee-hive who can tell? If drones were confined to bee-hives we would be content to let the matter rest with them, leaving them to sting their way through the difficulty as they best can; but they have gotten into the church, which is a much more serious matter. If the church is a community of believers organized for Christian work and culture, then there is no seat prepared in the original plan for the drone, and the church has no place within that can be lawfully given up to the drone. Do you know what plan has been adopted by the bees? Throwing them out !"

If the church is a ship, the Christian is not a lazy passenger sailing to glory with a paid ticket, but a sailor with work to do. The church is not a parlour to lounge in, but a vineyard in which to work out the Master's great plan. Paul said, "if any would not work neither should he eat." As far as this applies to labour in the Lord's vineyard we may render it neither can he eat. If any will not work he will have but poor appetite for spiritual food, and will go groaning with dyspeptic pangs from table to table, finding nothing to suit his taste, The rewards of glory are for those whose works follow them. The cry of Him whose pitying eye sweeps the great harvest-field of the world is evermore; "go, work, to-day in my vineyard."

Finally, the surest way of stirring up an interest in the salvation of others, is to have one's own spiritual life quickened and deepened. This has been as we all know, a marked feature in all the late revivals on the continent of Europe. Everywhere the work of conversion has been preceded by a work of revival amongst the converted. To raise the standard of spiritual life amongst our native brethren and sisters, would be to make a powerful assault on the power of Satan in this country. And the best way of doing this is surely by being ourselves

thoroughly in earnest.* Let us live as though Heaven were to us a bright reality, Christ a present Saviour, and the Holy Spirit a personal guide and friend. Let us see in every heathen man and woman around us, a soul for whom Christ has died, and the time will come, when we shall not need to teach "every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know 'Him,' from the least of them unto the greatest of them."

NOTES ON A RECENT VISIT TO SOME OUT-STATIONS OF THE CHINA INLAND MISSION.

"I left Shao-hing in a foot-boat about 11 P.M. and arrived at Ha-pô, the terminus of the canal, at 5 o'clock the following morning. Here my boat had to be carried through the village, from the canal to the Dzao-ngo river, a distance of about a quarter of a mile. Five hours hard pulling against the stream brought us to the small but busy town of Tsông-kô-bu 童 蒙 擔. Mission work was commenced here about three years ago, and last year the first convert, a siu-dze, was baptized. At present there are several enquirers, who will probably be received into the church this year. About 45 li farther up the river we came to the village of Sin-ngan ill , where a native preacher has been stationed for about three years; but it was not until a few months ago that the first two converts were baptized. These two are like sheep among wolves, and have to suffer no small amount of persecution at the hands of their former friends.

About two miles beyond this village we put up for the night, and, resuming our journey at day light the next day, arrived at the district city of Shing is about noon.

This is one of the most encouraging and most prosperous of any of our stations in this prefecture; not merely because of the number of converts, but because they have stood firm, in the face of persecution, such as I fear would have had the effect of greatly reducing some of our more enlightened English congregations. Mission work has been carried on here since the year 1869, and now there are forty-one converts, fifteen of whom were baptized this year. At present there are about twenty enquirers and candidates for baptism. The Christians in this

during the present year .- ED.

^{*} It has been said, I forget by whom, that "most people overrate their talents and underrate their influence." This seems to me eminently true with respect to our influence on the Chinese. I have been by turns startled, amused and horrified, at the impression left by words and deeds, forgotten by the foreigner almost as soon as they were done or said, but treasured up and acted on, whether for good or ill, by the uneducated and imitative Chinese. Let as therefore set them a good example.

† Our contributor has forgotten to give the date of this trip. We imagine it was some time

place commenced a building-fund this year, for the purpose of erecting a chapel. One member, a widew, has given 60,000 cash (=about 50 dollars) toward this object.

I had undertaken this journey for the purpose of attending some of the Christians who were sick; and had previously written to the preacher, requesting that all who wished to avail themselves of my services, should assemble at the mission-house on a certain day. Twenty or thirty patients were all I expected to see, so I was not a little surprised when, on arriving at the chapel a day before the appointed time, I found about sixty men and women waiting for me. These I despatched by about 10 p.m. and sent them away rejoicing; and to judge from their looks of satisfaction, evidently believing that now no earthly power could prevent their being cured.

The following morning, soon after day-light, the chapel was again filled with patients, so I lost no time in commencing operations. The announcement that I was ready to receive them, was the signal for a general uproar, each one persisting that he was the first comer, so they pulled and cursed each other, and became so excited, that it was no easy matter to restore them to order. At length when I refused to see any of them, they became somewhat quiet, and consented to be thrust into my room two by two, as the door-keepers picked them out. By 7 p. m. I had attended over two hundred, and still they came pouring in; so, as my medicines were nearly used up, and I was very tired, I closed the chapel, and went to the hills outside the city, until the crowd had dispersed.

During my short stay in this city I had the "honour" of being introduced to several native doctors, and also dined with three of them. They were exceedingly courteous, and far more intelligent than I expected to find them.

About 40 *li* beyond Shing *hien* is another district city called Sinchang # 4. There has been a mission station there since 1870, and twelve converts have been baptized.

Returning from Shing hien, I again called at Sin-ngan, and met with a rather more enthusiastic reception than before; for the people had heard that a "foreign devil doctor" was coming, and the whole village turned out to meet me. Some blind, others lame or leprous, and all clamourous to be healed on the spot. It was a pitiable sight; for most of their diseases were of many years standing, and in only a few cases could I give permanent relief, though the poor creatures all expected to be cured instantly, for they had heard some very wonderful accounts of what had been done in Shing hien the previous day.

I endeavoured to direct their thoughts from their bodies to their souls, and from myself to the "Good Physician." Then, after dealing out the few medicines that remained in my case, I left them, and returned to Shao-hing.

MEMOIR OF THE LATE REV. THOMAS HALL HUDSON.

Who died at Ningpo, September 7th, 1876, Aged 76 years. BY REV. F. GALPIN.

From a Sermon preached at Ningpo on September 24th, 1876.

MR. Hudson was born at Burton-on-Trent, in England, on February 15th, 1800. When a youth he attended the Episcopal church, joining with much interest in its devotional liturgy and beautiful choral service; but he received deeper impressions of religion from the ministry of a Baptist church; and with new light and renewed life, he began his religious career as a Baptist. After due preparation, he was ordained by the General Baptist Church at Nottingham, on November 22nd, 1825.

The following year, at the age of twenty-six, he was sent to Jamaica as a missionary to the negroes. Many difficulties then stood in the way of duty, which now happily have been removed; and the religious and moral improvement of the sons of Ham progresses unhindered. After five years active service and successful work, personal and domestic sickness compelled his return. Mr. and Mrs. Hudson reached England in the year 1831; and he was soon engaged in pastoral work with his own people. For fourteen years this returned missionary laboured in Halifax, Leeds and London, until China's longclosed doors were thrown open to merchants and missionaries. At the beginning of this new era of mission work, Mr. Hudson was asked by his society to go as their first missionary to China. Although he had now entered his forty-sixth year, he did not "make excuse," for (as he told us at a public lecture, delivered seven years ago) his liferesolution found expression thus:

"I dare not choose my lot, I would not if I might, Choose thou for me my God, So shall I walk aright."

How plausibly he might have pleaded his advanced age, the difficulties of the language, or family ties, as reasons why he should decline the request. But like a true missionary, and a true successor of the apostle Paul, his life's motto engraved upon his watch seal was "always at home." Send me to the malarial marsh, where the slave-owners'

victims live and die uncared for, or seud me to the distant land of Sinim, where people of a strange tongue are without the light of truth, anywhere—"Always at home."

It is worthy of remark, that this servant of Jesus Christ, now matured by the experience resulting from a public life of twenty years, still preserved the zeal of his religious youth. It is well for us when experience, hard work, and maturity do not extinguish or even damp the fire of our youthful zeal; and yet God's servants should be always young, always ardent, always zealous. "Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength."

Mr. Hudson reached Ningpo on November 15th, 1845, and began at once to study the spoken and written language, in order to acquaint himself with the habits and literature of the Chinese; rightly considering, that the first duty of a missionary to any nation, is to obtain a more exact knowledge of its religious beliefs than he can possess from the published works of others. Persevering application was soon rewarded, and this aged student became well informed regarding the classical and popular religions of China, his attainments being not one iota behind those of his younger associates.

I know not when he delivered his first oral discourse to the Chinese, but learn that his first written address was printed and issued within one year after his arrival. Many engaged in mission work here know with what care and thought, and earnest prayer, and yet with what bright hope they have sent forth their first tract. What shall be written? What shall be the title of the tract? Many, whose knowledge of mission work does not exceed their love for the Author of missions, often represent the modern apostles of Jesus Christ, as restless men armed with a hatchet, with which they delight to mutilate the huge images set up by religious error and dread; but the representation is wrong. The great apostle Paul is our ideal, hence we strive to work as he laboured, as "a wise masterbuilder," our object is not to destroy but to build up; not to crush, but to strengthen. The first effort is to lay securely the broad foundation of the temple of truth and life, dedicating the building to the glory of Jesus Christ, who is Himself, the way, the truth, and the life. And so with Mr. Hudson, his first tract was called 耶 蘇 瀧 書 or "The Gospel of Jesus." Many contributions of Christian literature followed, in rapid succession, the first message of peace on earth and goodwill toward men: and I am told that while his pen was so active, his tongue was by no means idle. In those early days of mission work, when chapels were less numerous in Ningpo, much out-door preaching was carried on; and Mr. Hudson did what he could in this work to young add to draw tail and a production wile

The labours already referred to were not performed without much sore trial and severe difficulty. Mission troubles and personal sickness in Ningpo, a scarcity of converts, together with the urgent wants of more popular fields, led the society at home to request Mr. Hudson to return to England. He had at this time been in Ningpo seven years, and was not the man to succumb to difficulties that would have crushed many weaker souls. Therefore in 1853, when his Society withdrew their financial support, he determined not to withdraw from his labours. But this change in his position augmented his disease and with but few friends to sympathize, he suffered much. For a time his pen was idle, but soon his wonted energy returned, new tracts and books were issued, and these were followed by a greater work, an entire edition of the New Testament based upon Dr. Marshman's edition (the first printed in the Chinese language).

Above twenty different books presenting the truths of our religion, and the duties arising out of them, were issued by this industrious worker; many of these passed through several editions, repeatedly and carefully revised, until the very large number of more than two hundred and fifty thousand copies were distributed. In addition to the above issues, forty thousand copies of portions, or entire books, of the New Testament were prepared. Mr. Hudson's tract on the Lord's day was popular and sought after by the Chinese Christians. It contains arguments why the day should be observed, and a sabbath calendar, and also a list of all the Christian chapels and mission stations in the city and suburbs of Ningpo. And here we see the catholic charity of the author, for his days of preaching were well nigh past, and he latterly had no chapel of his own to fill. He willingly sowed that others might reap.

It is worthy of remark that his last literary work was an entirely new translation of the *Pilgrim's Progress*, parts first and second. The title 膀 最是 literally translated reads thus "The victorious traveller's journey in light." Was he thinking of Solomon's utterance "the path of the just is as the shining light, that shineth more and more unto the perfect day"? or Paul's exhortation, "let us put on the armour of light"? or John's words, "we walk in the light"? In a short preface the fervent desire is expressed, that all readers may escape from the "City of Destruction," arise out of the "slough of Despond," ascend the "hill of Difficulty," go through "Vanity Fair," and passing safely through the dark "valley of the shadow of Death," may finally reach the blissful region of "Mount Zion."

The translator had already attained his "threescore years and ten," when he transcribed the closing chapter. How suggestive and beautifully prophetic is this last work of the happy lot of the departed one!

He has had to pass through the cold Jordan of death, but a company of the heavenly host have met him; they have already led him where he can see his Redeemer face to face, and hear the joyous shout "Blessed are they which are called unto the marriage supper of the Lamb." He has received the welcome of Heaven, celestial sounds delight his ears, holy visions enrapture his eyes, a new joy fills his soul; he has left all his sorrows with his exhausted body of mortality, for us to bury in fervent hope; and now his lot is joy,—eternal joy;—and blessed be God! this is not a dream, but a true, unchanging reality. "I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

About the time the "Pilgrim's Progress" was issued, Mr. Hudson vacated his city residence and removed to the foreign settlement, to spend his remaining days on earth near his son. He prepared the lower part of his house for use as a street chapel, and was about to engage a Chinese preacher, but his failing health hindered this plan. Then he gladly lent the premises rent free for the use of sailors when in port, and as often as he could walk about, he would join the seamen, and with kind words welcome them to the room; but this was only a new form of the good work he had previously wrought for many years. His care for sailors led him often to visit the ships in port, when he would distribute a copy of the New Testament or a tract, as desired. Chinese sailors, too, were the objects of his care; he prepared for them a tract in Chinese called "The mariner's compass."

As he prosecuted his work for so many years without pecuniary support from his society, some may wish to know how he was able to issue so many books. When he came to China he possessed some money, his share of the paternal estate; this money being invested, produced a small annual income, that few of us would find sufficient to live upon. But this devoted man knew how to reduce his wants, and by self-denial, pay from his small fund the salary of his teacher, and also set apart a sum to pay for the printing of his books. Formerly the Religious Tract Society granted assistance, but for many years these grants were not applied for. Private friends, who had benefited from his ministry in England, also assisted him, and thus his trust in the Lord was "never confounded."

Note some of the qualities manifested in his life.

1.—He was a man of faith. An unshaken trust in God, and his belief in the truth he came to make known, formed the mainspring of his long and useful life; but he possessed to a high degree faith in the people. Surely I need not observe that this quality is an indispensable virtue, necessary to ensure success in any mission work. To

doubt whether the Chinese can be saved, or to have but little hope that many will be saved, or to think that they will make but inferior Christians is to destroy hopelessly one's own ministry. Mr. Hudson was never a victim to this species of doubt; his views upon the future of the Chinese were always hopeful, cheering, encouraging. Young missionaries might often be aroused by his observations upon this subject. Would to God that all his aged servants possessed this power of influence. Let each of us strive to be as a living coal; let our devotion be a holy flame that all who approach us may also become ignited, inspired.

2.—He loved the Chinese people. For nearly thirty years he lived amongst them and proved himself to be a genial neighbour and a kind friend; many of his neighbours honoured and respected him; some were intimate and made frequent visits, always receiving a kind welcome. Many acts of kindness are still fresh in the memories of the people, and it is well known, that he once risked his own life to rescue a woman from the brutal violence of the rebels who once in-

fested this region.

3.—He was unselfish. Truly this man looked not upon his own things, but upon the things of Jesus Christ. He might have amassed money; but his treasure,—the "pearl of great price"—was laid up in Heaven. He worked with a liberal hand, and his widely distributed tracts show, that though himself poor, yet he made many rich. He did not labour to be seen of men; neither did he seek for the honours of fame, applause or dignity, that so many covet. For the long period of thirty-one years Mr. Hudson remained at Ningpo, leaving his post but once for a short visit to Shanghai,—the first and only time he saw that port. He might have returned to a hearty welcome in England, both from his family and his church, but he preferred to do his life-work in unbroken solitude and silence.

4.—He was a stedfast worker. Financial difficulties, domestic affliction, and personal sickness, like a blasting storm, blew cruelly upon him, destroying his present happiness, but they were unable to hinder his work. He was rooted and grounded in the Lord Jesus Christ. From him as from a fountain of living water his life was derived and sustained. As a minister of the Gospel, he was conscientious, loyal, zealous and faithful to Jesus Christ his Master; and sympathetic and loving to the people for whose welfare he laboured. His sermons,—like water gushing from a deep fountain,—came forth direct from his overflowing heart, clear, pure, and vital. Being a ready speaker, he could enter heart and soul into his work, as a preacher, unfettered by paper. I never knew him to read a sermon, and yet in his studious preparation, he had written many. Some of his addresses, lectures and sermons

delivered when in England, were there published: these show that he truly was "a workman that needeth not to be ashamed."

5.—Mr. Hudson claimed no self-merit; his testimony was, "by the grace of God I am what I am." Do not wonder then, at his faith, his love, his unselfishness, his stedfastness. These were but virtues the visible fruits of that life which "was hid with Christ in God;" the power displayed was only a sample of the ability bestowed upon all those who "abide in Christ."

"AND YET I AM NOT ALONE, BECAUSE THE FATHER IS WITH ME."

Who in the Garden's gloomy shade Chose three,
To watch, as low he prayed In agony;
True Son of God with power,
Yet clothed in weak humanity,
Needing in his dark hour
The touch of human sympathy;
"Tis he who cries,—
"Ye shall leave me alone,"
He of like sympathies,
Like longings with our own;
O'er his clear-seeing prophet's soul
Rests dark the shadow of Gethsemane,
Faithless the three, faithless the whole,
Lone trials, and lone Calvary.
All, all alone; yet hear his cry,
As the sad vision crowds his sight,
"I'm not alone, the Father's nigh,"
O'er Darkness rules the Light.

"I'm not alone," 'tis his to say
Who wrestling like his Lord,
Knows in his dark Gethsemane
No helpful human word;
Who longing sore, doth find
No spirit kindred with his own,
No sympathizing brother mind
To a like purpose grown,
"The Father's with me" his this word,

The Father's near, he knows my heart, In the dear bosom of my Lord Each purpose hath its counterpart.

"I'm not alone," 'tis his to say
For whom are sundered dearest ties,
When like some flower—the worm's sweet
prey—
The loved one stricken droops and dies;
When night of loneliness and gloom
Surrounds the soul, shuts out its days,
And in a world of bud and bloom,
The soul a lonely wand'rer stays,
"I'm not alone—the Father 's nigh,"
Not all is tak'n away,
His glory bursts upon the eye
And night is turned to day.

"I'm not alone," 'tis his to say
Before whose feet death's billows roll,
Who into death's mysterious way
Looks forth with trembling soul.
The upward lifted eye
Of faith-illumined sight,
Beholds on high
A glorious Light,
The soul is not alone,
Nor knows a dread alarm,
Above—the almighty Throne,
Beneath—the almighty Arm.

M. A. C.

Correspondence.

The Term for God in Chinese.

MR. EDITOR :-

id Ps. viii: 6

From reading the various communications in the Recorder, in regard to the proper Chinese term for God, I have been led to examine into the usage of the original Scriptures, more especially the Hebrew, and beg leave to submit the following statements to the consideration of your readers.

Ist—Jehovah is the Hebrew word for God; and though that language is rich in terms for the Divine Being, this one is used far more frequently than all others combined. The name 717 occurs in the Old Testament over six thousand eight hundred times. It more commonly stands alone; but often is followed by Elohim in the suffix or construct state; as Jehovah Eloheika, "The Lord thy God," or Jehovah Elohei Israel, "The Lord God of Israel." Also the phrase Jehovah Tsebhaoth, "Lord of Hosts, is a very frequent appellation," in Isaiah, Jeremiah, Zechariah and Malachi; but it does not occur in the Pentateuch, Joshua, Judges, Ezekiel, Job, and the writings of Solomon (Robinson's Gesenius, under 'Tsebhaoth'). In some books, again, Adhonai Jehovah, "The Lord Jehovah," is a common expression. This is especially the case in Ezekiel, where it is the term, and occurs over two hundred times.

2nd.—The word El literally means "mighty" or "a mighty one, a hero," and hence, "the Mighty One, God," or "mighty ones, gods;" but it is not a common term in prose. Gesenius says,—In prose, when spoken of God χατ' εξοχήν, it never stands alone, but always either with an attribute,.....or with another name of God,.....or lastly, with the genitive of a place or person of which God is called the patron. Far more frequently it is the poetic name for God, and stands in poetry very often alone." Doubtless one reason for the restricted use of this term, is its ambiguity. Though more commonly a name of God, it may be used without any reference to the idea of Deity or deities. Hence:—

3rd.—Elohim, a derivative of El, but more specific in its meaning.† In form, it is what is called the "Plural of Majesty" and its singular, Eloah, is comparatively rare. It is used in the Old Testament, (1st) as a proper name‡ of the Divine Being; (2nd) as a generic term, generally applied to God, and sometimes limited to Him (Is. xliv: 6); (3rd) in the sense of "gods, false deities." Now the one thought common to all these three meanings is "God-hood." This is the pivot on which turns the word's whole usage; while in any given case, the connection alone determines when the object designated has no true claim to divinity. The use of Elohim in Ps. lxxxii, for "kings," is a figure of speech, which derives its force from the fact that Elohim means "a divine being." I once heard it said of a deist, "Shakespeare is his Bible;" and it was a pat expression. Yet "Shakespeare" is not one of the meanings of Bible. So "kings" is not one of the meanings of Elohim. Some suppose that Elohim refers to "angels" in Ps. viii: 6 and "judges" in Ex. xxi: 6, &c.; but Gesenius denies it. He says it is "once applied to kings,.....Ps. 82" and in I. Sam, xxviii: 13,

^{*} The compound proper name Jehovah-Elohim is little used except in Genesis, 2nd and 3rd chapters.

[†] See Robinson's Gesenius, note under 55. Compare also Green's Hebrew Grammar, 2nd edition, "on the formation of nouns" (§ 181 and 181,4, a); also "on Orthographic changes" (§ 50). For various views, see Smith's Bible Dictionary under "Jehovah."

[‡] It is not unusual in Hebrew for an adjective or a common noun to be also a proper name; as Lebanon, literally "white." Baal, literally "lord, master," and often so used.

he represents the witch as saying "I see a god-like form [Elohim] ascending out of the earth" (why not render "I see a god ascending out of the earth"?). These two are the only cases he gives, where Elohim is not applied either to the true or else to a false claimant of God-hood.

The word Elohim (or Eloah) occurs in the Old Testament between two thousand and two thousand five hundred times, but it is by no means used with equal frequency in all parts. There are a few books or parts of books, where it in part or in whole supersedes the word Jehovah. Thus Genesis is made up of Elohistic and Jehovistic portions. The first chapter uses only Elohim; the fourth uses Jehovah with but one exception; and so on through the whole book, Elohim being the more frequent term. But in Exodus, Jehovah occurs about three hundred and eighty, to Elohim about a hundred and ten times. Of these, only fifty-one are cases where Elohim stands alone in the absolute state, as a simple proper name of God, and these fifty-one are not evenly strung along through the book; but fifteen of them are found in the first three chapters, four more in three verses Ex. xiii: 17-19, which are like an explanatory note, six more in similar parenthetic paragraphs in the account of the giving of the law, Ex. xix: 17-19, xx: 19-21, xxiv: 10-13, and ten more in the account of Jethro's visit to Moses, Ex. xviii; in all thirty-five cases.

Through the historic books, with the exception of Genesis, Ezra, Nehemiah and Daniel, Jehovah is decidedly the more common term. Job has this word in the historic portions; but in the poetic it occurs only once; and Eloah, El and Shaddai are the common terms. In the Psalms as a whole Jehovah occurs rather more than twice as often as Elohim. But in the second division of the Psalms and part of the third division,—that is from xlii to lxxxiii inclusive, Elohim almost, and some times entirely, supersedes Jehovah. In Proterbs this latter word is the usual term; but in Ecclesiastes it does not once occur. "In the prophetic books, for the most part only Jehovah is employed, as being the more august and venerable name, Elohim being there used of the true God only in certain formulas" (Robinson's Gesenius). As to the explanation of this varying usage to the term Elohim, it seems probable that it was the more ancient and general as a common term for God, and was not displaced by the word Jehovah till about the time of Moses, and then only among the Hebrews; also that at some time toward the close of their history, superstitious reverence for the

word 7)77 excluded it from common use, and so necessitated a return to *Elohim*; while during the captivity they were among a people who were familiar with Elohim as a term for Deity or deities, but had little appreciation of the word Jehovah. But as to the application of these facts to the above noted difference, scholars are not agreed.

We may further note in regard to Elohim, that excepting in the Elohistic books and passages, it is more often treated as a generic term than a name, i. e. it is inflected with a possessive suffix, or the construct state, before a word specifying whose God is spoken of; as Eloheika, "thy God;" Elohei-Israel, "God of Israel." As noticed above, it

In such cases as these, a rigid application of the rule to begin common nouns with a small letter, would compel us to write—not "God" but "god of Israel," "Jehovah

is often thus used after Jehovah, which being strictly a proper noun, would not admit of such inflections. There are I believe some eight hundred cases of this form of expression. Deuteronomy is remarkable for it; and has the one phrase Jehovah Eloheika over two hundred times. As an illustration of this form of speech, we should not say —"Victoria of England," but "Victoria, Queen of England;" nor would an Englishman say "Our Victoria," but "Our (the) Queen," or "Victoria our Queen."

Again, quite a large proportion of those cases in the Jehovistic books, where Elohim stands alone as a proper name, are set phrases much like compound words, as, "man of God," "ark of God." At random examining the first fifteen chapters of I. Samuel, I find that about twenty-five cases out of thirty are of this kind, but this is above the average. Thus we see that outside of the Elohistic books and paragraphs, the use of Elohim alone as the leading word of a sentence,

is comparatively rare.

4th.—Among other terms of less frequent use, as Shaddai, "Almighty," used only of God and quite common in Job; and Hadhosh-Israel "Holy One of Israel," used a number of times by Isaiah, we may note,—Elion, "The Most High." It literally means "high," and is from the same root as the preposition dl, "up" and the verb alah "to ascend" (compare the Greek 'vyow "to raise on high" 'vyoq, "high," and 'o vyuotog "the Most High;" also the Chinese I "up, to ascend, supreme"). It is used either alone or with another name of God, as Elion, Elohim Elion, or Elion El. Gesenius says "The Phænicians and Carthaginians also use this same word for the gods." Daniel is marked by the frequent use of a Chaldaic word from the same root, but with him it generally has the "emphatic form," perhaps to give stress to the idea of supremacy. It would seem that he, having to do chiefly with persons not familiar with the word Jehovah, used in its stead, not often Elohim alone, but some word or phrase expressing the idea of supremacy, such as the Most High, Most High God, God of Heaven, Lord of Heaven, &c.

5th.—There is still another term which has played an important part in the history of Old Testament translations; which is Adhonai in the history of Old Testament translations; which is Adhonai in the person singular, and afterwards changed pattah to kamets, to mark its high and special use as a name of the Lord of lords. In Hebrew estimation, it seems to stand next to Jehovah; and in the prophetic books not rarely takes the place of that name; though in the Old Testament as a whole, it is chiefly used in reverent address. As the Jews thought it unlawful to speak the word Jehovah, they, in reading the Old Testament, substituted Adhonai, except where this word is itself coupled with Jehovah, when Elohim was used; and in accordance with this analogy, \$\Pi(77)\$ has now the vowel points of Adhonai, except when coupled with this word, and then it takes the pointing of Elohim. When the Septuagint translation was made, they of course could not

thy god," &c; but here English usage cannot conform to the Hebrew, for god always means "a false deity," and God must be used wherever true Deity is referred to.

think of transliteralizing "The NAME," though heathen writers had done so, but translated its proxy, by 'o kupioc. In like manner, the Vulgate uses Dominus; and our English Bible follows substantially the same analogy, but marks the use of 77177) in the original by capital letters, thus, Lord, or thus, God, when it has the pointing of Elohim.

6th.—In the New Testament, to avoing is used sometimes as the equivalent of Jehovah, and sometimes as a title or appellation of Christ. In the Epistles, it is often coupled with the proper name Jesus Christ, just as in the Old Testament, Elohim, as a generic term, is coupled with Jehovah. But the common term for God is $\theta e \circ g$. In genuine Greek, too was of course infected with polytheism; while the Greek philosophers gave it uses suited to the turn of their speculations. Some however think, that the Septuagint had a more or less direct influence, both on their ideas and their phraseology. Be this as it may, with $\theta \cos \alpha$ as with Elohim, the central idea,—the pivot of its usage, is the attribute of divinity. The heathen application of it to kings, and to the Roman emperors, was blasphemous flattery, for receiving which, a certain Herod who knew better, died a miserable death (Acts xii: 22, 23.); and among the primitive Christians, a crucial test and a frequent cause or pretext of persecution, was the refusal to worship the emperor's image. "King" is not therefore a current meaning of Geog. In fact I suppose that this word, though a lower term originally than Elohim, yet so definitely embodied the idea of God-hood, that a Hellenist would at once assert, that there could be but one true $\theta eo \varsigma$, and would unavoidably Hebraize the word after the pattern of Elohim. Hence the Jews did not, so far as I am aware, have any special divine guidance, nor any dispute, in their choice of a Greek term for God.

Our Savior more commonly used 'o marno, "The Father." In the sermon on the mount it occurs sixteen times to θcoc six times. It holds about the same rank in Christ's sayings that Jehovah does in the Old Testament prophecies. He also uses "Heaven" by metonymy for God, as in the phrase "Kingdom of Heaven" because Heaven is viewed as God's throne. By a similar figure, we say "the throne" meaning "the sovereign" and "Heaven forbid" for "God forbid."

And now permit me a few inferences and comments.

1st.—Hebrew usage certainly favors a high and specific term supplemented by a generic term, and also a variety of terms and phrases, but subject of course to the one condition that they are to be had.

2nd.—The task before the Jews in adapting a Greek term to their use, is very different from that before us of "redeeming" a Chinese term. The Hellenists sought a term mainly for their own use, and only had to transfer to it the Hebrew conception of God. As to the ease of this, let our own experience, and the way we often sadly barbarize our Chinese, bear witness. When the time came for propagating Christianity, the Jews had already done much toward familiarizing the world with the monotheistic use of $\theta eo_{\mathcal{C}}$. We must conquer directly from a heathen language, a term which will speedily be available for the specific work of propagating Christianity. Daniel however was in circumstances much like our own, and his usage seems to favor some such a term as 天 主 or 上 希.

3rd.—It is exceedingly difficult to draw analogies between Hebrew and Chinese. The latter language heaps up a vast number of meanings on one character, which the former would distribute among various derivatives or inflections of a common root. Again, Hebrew was never wholly a pagan tongue; there were always some true worshippers to preserve a right use of its words. But Chinese has been for several thousand years the language of a people who chiefly worship the acknowledged shades or spirits of dead men. Now Elohim, the Hebrew term for Hebrew objects of worship, and n., the Chinese term for Chinese objects of worship, are striking illustrations of these two points. Elohim is a derivative word limited to the one idea of deity; while as to in, good Chinese scholars are disputing over its meanings, and my own knowledge of Chinese is as yet rather superficial;—but it seems to me to start with, that it is hardly accurate to call the single character the Chinese term for their objects of worship; but waiving this, the word appears to have some uses which ought to be limited to God only; many others which are applicable to any spirit whether divine, or celestial, or terrestrial, or even perhaps infernal; and others still which are not at all applicable to the Divine Spirit; while in current usage it does not include T their highest object of worship. When therefore I ask the Chinese Christians what is your objection to the use of Shin for God, and they answer invariably, 不明白, I fully believe them, and fail to find in it much of an analogue for Elohim.

4th.—In the Old Testament the principal use of Elohim as a generic term, is the coupling of it with a possessive, to emphasize Jehovah's personal relation to the Israelites as their covenant God. It grows out of the covenant with Abraham (Gen. xvii: 7, 8) and is chiefly limited to the children of that covenant (though prophets, priests, levites and kings in their special relations to God give occasion for a similar but rare use of the same idiom). Hence the remarkable frequency of this usage in Deuteronomy. But contrast with this the usage of Ezekiel. He bears messages of wrath from the absolute sovereign, to contumacious rebels, and couples Jehovah with Adhonai, "The Lord," almost as often as Moses does with Eloheika, "thy God. But the New Testament writers seldom use $\theta_{\epsilon 0 \zeta}$ as a generic term with a possessive, except in quotations from the Old Testament. With them 'o beog is simply the name for God. They use it about as Hebrew writers used Jehovah, and so Robinson in his Lexicon of the New Testament, gives "Jehovah" as one of the meanings of $\theta e \circ g$. It follows the analogy of Elohim the proper name, and not of elohim the generic term. But o *voioc, which stands for a proper name in the quotations, is elsewhere more commonly a generic term; thus rather reversing the somewhat forced usage of the Septuagint. But again, what Old Testament writers aim at in the use of Elohim inflected with a possessive, -that and much more Christ does by his use of the word Father; while now he himself is the Word which appropriates God to any one who will enter into covenant with Him. Accordingly we find in the Epistles, very little of such use of a generic term for God. We see then that holy men of old varied their usage, and suited it to their

^{*} 神明,鬼神 or 神明菩薩 would come nearer the mark.

circumstances and the requirements of their special work. Why should not we do the same? Is there now no Spirit of the Lord to give us liberty? The Chinese tongue and people are decidedly sui generis, and their case calls not for slavish imitation of the ancient forms of vastly different races and languages, but for the careful exercise of independent judgment. For translating the Old Testament we need a word which will admit of a possessive; but in preaching, we want simply the term which will be most available for conveying the truth in regard to God, and for determining this, experiment is worth much more than theorizing. Where I am, experiments with the term Shangti show it to be, not indeed free from all objections, but as available a term as the Chinese tongue can reasonably be expected to yield. The use of it here is fairly a success, not yet complete, but destined to be more and more so, as we continue our use and explanation of the term, heartily supported by an ever-increasing number of converts. And since I find no proof that the heathen here currently use it as a proper name of any idols, and Chinese teachers never object to the use of it as a generic term with a possessive, I do not see why it will not even satisfy the main requirements of Hebrew analogy. While the term, 上帝, in itself considered, is just about such a one as a Daniel would fix on were he inspired to coin a Chinese term for God.

But to conclude, allow me to suggest one caution. In our work we often have to attach foreign conceptions to Chinese words; but we do this so easily that often we think we find in them what we ourselves have put into them. In this manner we fix on a certain term for God, and soon think we have found a better term than we really have; while the rejected terms being given up by us to purely idolatrous uses seem more objectionable than they actually are; and thus at last good men may almost come to think each other blasphemers. Then a strong application of I. Peter iv: 8, is about the only available remedy.

July 26th, 1876.

Good News from Hirosaki.

DEAR SIR :-

The good work moves on. With two or three exceptions, those that have been baptized,—to our very great gratification,—have been exemplary. We can truly say,—with the exceptions above made,—they are "setting an example of holiness and rectitude before their countrymen." The converts are increasing in number. Two weeks ago three were baptized; to wit, two young men and one young married woman;—the latter the first and only female that ever received Christian baptism in this part of the country, the extreme north end of Nippon proper. During the twenty months we have been here, twenty-seven have been baptized, and a church organized. During this time it has been the painful duty of the church to exclude one member, while another has been induced by parental constraint and other influences to abandon his faith;—at least it seems so at present. The manner in which these young converts meet difficulties, trials and

temptations, is truly Christian, and calls for gratitude to God on our part. Services in our house on Sabbath morning, conducted both in English and Japanese, are well attended, almost entirely by pupils and teachers of our school. Sunday and Wednesday evenings are devoted to preaching in the native tongue, in our lately purchased chapel, by Brother Honda, one of the elders of the church. His services are more largely attended, and that by outsiders, as well as the aforementioned. It is certainly a great blessing to any people, to be permitted to hear the gospel from one possessed of so much zeal, power and fluency in the presentation of the word. Some weeks ago he concluded a series of discourses on the "Resurrection of Christ," in the final summary of which he used about the following, as near as we could catch it in the Japanese. "All nations have held the doctrine of the resurrection of the dead in some sense or other; but the Christian can boast in his Master Christ, the only veritable accomplishment of the same to be found in all the annals of time!"

An eligible property has been purchased in this city for a chapel and parsonage. The property consists of a good-sized lot of ground, and two somewhat dilapidated buildings standing on the same. The total cost was \$160. I say "dilapidated buildings," and yet they are as good as many of the people have to live in, for which reason the tenements were thought quite sufficient for the present. The money may seem very little, but it should be remembered it was made up among the native brethren here with the exception of my own small contribution and that of native Christians in Hakodate and Yokohama. One hundred and forty dollars was raised by the native brethren. The aforementioned houses are to be repaired and put in as desirable a condition as possible for the purpose designed. It is certainly a good indication, to see the native converts of the east, making a move in the direction of bearing their own financial burdens, however small they may be. Wherever genuine piety prevails, it does seem this ought to be expected and insisted on. Our Church was formally organized on October 3rd, 1875.

Our school continues prosperous, and we think its patrons and friends have just reason to take pride in the advancement of the students in the English language, modern sciences, &c. The progress made in so short a time seems rather remarkable; recitations are daily made in English, in the sciences, history, mathematics, &c., with a facility that one sometimes fails to find in more favored lands.

His Majesty the Mikado has just concluded his "progress through the northern provinces." He set out from Tokio on the 2nd of June, 1876, and reached Aroomori, the capital of this ken, on the 14th of July, having traveled over five hundred miles. The highway was everywhere thronged, by thousands and tens of thousands, to get their first glimpse of the "Son of Heaven," which most succeeded in doing. In all his progress, the Mikado paid great attention to the agricultural, educational and other interests of the empire. He inquired into the administration of affairs in those kens (departments) through which the progress was made, and already some very considerable changes have followed. In Aroomori, on the bay of the same name, the imperial party spent about thirty-six hours, during which time the barracks, the

schools, the hospital, the Kiu-cho, &c., were visited. In the school buildings His Majesty and party heard the performance of one of our classes rendered in English. The schools of Aroomori made a great demonstration in honor of the royal guest; but of course it was not equal to what he had seen elsewhere. The entire party boarded their fleet in waiting in the Aroomori bay, on Sunday morning at eight o'clock, for Hakodate where they arrived at one P.M. the same day, the distance being a voyage of only about sixty miles across the straits of Tsugaru. The imperial party reached Tokio on July 21st. This was the first and only progress of the kind ever made in this part of Japan, and as a consideration of state policy, it is admitted to be a great success.

Drought has prevailed to some extent during the summer, but we

are now having rain in abundance,

I am, yours truly,

JNO. ING.

Chinese Church Ordinances.

MY DEAR SIR :-

In the last Recorder one of your correspondents asks if the use of foreign bread and wine at the Lord's Supper is "the prevailing practice throughout China?"

In my work here in the northern part of the Kwang Tung province, I have always made use of foreign bread and wine without meeting objection on the part of the native church members, except that they have sometimes said the wine was too strong.

I see no objection whatever to the addition of a little water and sugar to the wine, to make it palatable, as the purest wine contains

both of these elements.

At some of the out stations, when there was no foreign wine on hand, the ordained preachers have made a kind of wine, by macerating native raisins in water and straining the product. This is a more genuine juice of the grape than many of the decoctions found in the market under the name of "wine." Wheaten cakes of various kinds are found in the native markets at all times. The use of the native to chiu is not only objectionable, but I should say is utterly inad-

Our Lord never requires impossibilities of his followers. If the "fruit of the vine" cannot be obtained, the Lord's Supper need not be observed. We know that the elements used by our Savior were wheaten bread and the juice of the grape; and though I do not know that there would be any valid objection to the use of bread made of rice flour, I do believe that the wine should be the "fruit of the vine."

If it were proper to use anything in the place of the juice of the grape, it would be proper to use pure water, to which there would be fewer objections than to the is chiu.

In some parts of China there are grapes from which wine can be made, and although there are none in this section, there are raisins in the native markets. The fact that grape wine is a foreign product,

does not seem to me an objection to its use in the native churches. We missionaries, and the gospel that we preach, are foreign importations, and are so considered by the Chinese whether Christian or heathen. I do believe however that the churches should, by their own contributions, purchase the wine that they use, and not be dependent upon foreign teachers for it, except perhaps as those teachers may act as agents in obtaining it.

SWATOW, September 19th, 1876.

S. B. P.

Hangchow Missionary Association.

MY DEAR SIR :-

The Hangchow Missionary Association met at the house of Dr.

Galt, on Tuesday evening, October 3rd.

A translation of the tract 十字架稅耳真言 was read; the translation having been made by one of the missionary ladies. After the usual time for criticisms on the translation had been exhausted (in the course of which very few inaccuracies were detected), the meeting proceeded to discuss the merits of the tract itself; and the following resolution was adopted unanimously:—"That this tract is remarkable for its simplicity; simplicity being an undoubted merit when treating of so solemn a theme. In any future editions of the tract, however, greater accuracy will be indispensable, if the tract is to fulfil its purpose. It is inaccurate when treating of the Incarnation of the Son of God; and too great prominence seems to be given to the physical sufferings, so as well-nigh to obscure the subject of the spiritual sufferings of our Lord. The description of the awful seenes of Gethsemane, the Judgment Hall and Calvary, is overdrawn in some respects, and is disfigured by fanciful additions."

With reference to this resolution I may observe that it is stated on page 1 of the tract, that "in the fulness of time, Jesus was born in Bethlehem of Judea 與各嬰兒無異; an incomplete account, surely, if not absolutely misleading as to the doctrine of "God manifest in the flesh."

On pages 4 and 5 also it is stated that after the crown of thorns was placed on the head of the Lord of glory, a soldier "固以手技之使其痛更甚; and again, that 鮮血白頭流下,其落如雨; additions surely to the gospel narrative, and as such tending rather to weaken than to strengthen the effect of the wondrous story.

weaken than to strengthen the effect of the wondrous story.

On page 7, it is stated that the Lord Jesus in heaven continues His intercession with the Father, and here, where we should expect some adequate account of the work of our great Advocate on high, we are simply told that the Lord thus interceding 欲使世人得事認

齡,藉以悔改

The tract, as an effort to perform that highest of the preacher's or teacher's duties, namely, to "lift up Christ crucified, thus drawing all men to Him," claims our hearty sympathies, but on this very account one cannot but greatly regret the inaccuracies and blemishes, some of which are enumerated above.

I remain, Sir, very truly yours,

HANGCHOW, October 10th, 1876.

A. E. MOULE.

The Protestant Chinese view of the Term for God.

DEAR SIR :-

There seems to be some danger, in the discussion of the terms for "God" and "Spirit," of unintentionally fastening an undeserved stigma upon our Chinese fellow-believers. The Rev. J. Ross remarks in the Recorder (p. 217), "Equally useless is the word of a Chinese teacher, convert or enquirer, for as has been pointed out, each in his polite way, will say that his pastor's is the proper term." I sincerely hope, in common with others who have been pained by this sweeping accusation, that it is an inadvertence. From a heathen teacher one hardly expects the simple truth; and most would hesitate to perplex enquirers with philological questions; but surely from converts,— Protestant converts,—we are warranted in expecting both the exercise of private judgment according to their ability, and a fearlessly true expression of the same. Converts who are the mere echo of their foreign pastor, are a constant source of weakness and anxiety in Protestant missions. But amongst the thousands of native Christians, there are many able men, who both dare to form a decided opinion, and to maintain it also; as many of my brethren in south China will gladly Men have before this left the mission in which they have been trained, and joined another, from conscientious convictions on this very subject, as the history of missions in Foochow testifies; and we in the south have many times been assured by the Christians of this, Kwangtung, province, that they too have their conscientious convictions on the subject, which they are not prepared to surrender at the bidding of anyone. Therefore it behoves us, foreign missionaries, to be very careful how we pledge ourselves to accept the result of any conference or deliberation (Recorder p. 135), before our people have been consulted, otherwise we may be placed in the unenviable position of accepting a compromise and losing a congregation. It ought to be always carefully considered, whether in the attempt to secure uniformity, our real unity may not be sacrificed. The advocates both of 上帝 Sheung-tai and in Shin are equally assured that in time the Chinese themselves will settle the question, and may well be content to leave that aspect of the question where it is. But there is unhappily a constant source of the gravest danger ever present in the form of a third term 天主 Tin-chü, which is being pressed forward upon the acceptance of Protestant missionaries, especially of new comers, in various ways. I append a letter containing native opinion on the subject, which speaks for itself. The danger is expressed plainly in paragraph 4. It is a thing devoutly to be prayed for, that the line of demarcation established under Providence by Papal infallibility, may never be obliterated by Protestant hands. In the face of the continued circulation of The Death Blow to Corrupt Doctrine, false as may be the allegations of that abominable pamphlet, it were surely most unwise to confuse the "religion of Jesus" in the minds of natives, with the Tin-chü Kau, by adopting that term.

Herein I find ample vindication for my steady persistence in abstaining from using or putting into the hands of others to use, re-

ligious books in which T'in-chu is used for God.

Far be it from me to seem to accuse any one who thinks differently, with being false to Protestant principles. At the worst, I dare but hold such, to be mistaken,—grieviously mistaken, in spite of the best intentions. At home some few Englishmen are energetically advocating a tunnel under the channel,—that "silver streak" which has hitherto marked us off from the continent. They may be earnest patriots, but I suppose the great majority of their fellow-countrymen may hold them to be sadly mistaken, without either necessarily calling them traitors, or being themselves considered intolerant, because they will not subscribe to the undertaking, or in any way farther the carrying of it out.

The application to the particular aspect of this controversy which I have endeavoured to set forth in the preceding lines is obvious. would ask my brethren to pause and weigh well the possible result of their actions before they in any way commit themselves to the use of

the term T'in-chu.

August 12th, 1876.

[COPY].

SINIM.

REV. SIR :-In answer to your letter of yesterday, requesting the opinion of the majority of the ex-students of St. Paul's College, regarding a term in substitution for the expression Sheang-tai, I beg to state that previous to the receipt of your letter, the subject had had the attention of the ex-students, and there was a great deal of discussion about it. Upon submitting your inquiry to them, the majority are of opinion that it would be injurious and really impossible to substitute the word Sheang-tai by any other term, for the following reasons:—

1. That the word Sheang-tai has been so long impressed upon the minds of the Chinese as the God whom the Protestants worship, that should another word for it be mentioned, it will give rise to the impression that a new religion altogether has been established.

2. That in order to eradicate the expression Sheung-tai, all the present Chinese Christian books will have to be destroyed, and new ones printed, which will cause much loss and entail a great deal of expense.

3. That the term Sheung-chü L ± does not signify "God" in its true sense, and will render Him less dignified in the eyes of the Chinese. Besides the Chinese have already a God of the name of Sheung-chü, which they believe to be in heaven, as mentioned in the books.

4. If Tin-chil 天主 is substituted for Shewng-tai, the Chinese would think that Protestantism and Roman Catholicism are amalgamated, or it would lower the religion of the Protestants in their eyes, if they find that the latter had to adopt the Tin-chil of the Roman Catholics

In conclusion, the former pupils of St. Paul's College beg to say, that if you will ad the Rev. Mr. Malan's work on Who is God in China, Shin or Shang-te, you will feel convinced that it is advisable to let matters remain as they are.

I remain, yours faithfully,

7th April, 1875.

CHUN AYOU.

Translating into Mandarin.

DEAR SIR :-

As many of the native Christians in northern China have learned to read the four Gospels and a few other Christian books written in easy Mandarin 官 詮, but can make nothing out of books in the literary style 文理, nor understand more than half of the high Mandarin style, it seems to me very desirable that valuable books printed in the literary style for the native Christians should be translated and published in Mandarin. Our native teachers and scribes can do the work, requiring on the part of the foreign missionary a strict superintendence and a will something like that of these reformers of the 16th

century, who in spite of all opposition, insisted that the Bible and many other religious books should not be buried in Latin, but spread abroad in the spoken languages.

abroad in the spoken languages.

In translating Rev. W. Dean's Commentary on Genesia into Mandarin, I wish to enquire if any other Notes or Commentaries on

Genesis are being prepared in Chinese?

If any work on Genesis, in Mandarin, is in course of preparation I will gladly yield the preference to it, or if any work in wen li is being prepared I prefer to wait for it.

Yours, &c.,

October 10th, 1876.

J. F. CROSSETTE.

Statistics of Missions in China.

DEAR SIR :-

I do not know whether at the forthcoming conference any statistics relating to the progress of missions in China are to be given, but if they are, I would venture to suggest that application be made to all the stations for an exact return of the number of converts in connexion with the mission, who are either wholly or in part supported by the missionaries. It is commonly said amongst the foes of missions that a very considerable proportion of our converts do not serve God for nought, but are employed either as preachers, school teachers, colporteurs, chapel keepers, bible-women, private servants to missionaries or in some other capacity. If this statement were true it would unquestionably indicate a very unhealthy element in our work, and the sooner we realized the extent of its existence the better. If on the other hand the charge is false, the present will be an unusually favourable opportunity for refuting it. Any statistics that may be presented to the conference will probably be carefully perused, and they will command a wider attention than statistics presented through the ordinary channels. Nothing is more likely to disarm hostile criticism and to evoke the respect of bystanders than a manifest willingness on the part of missionaries to produce all such details of their work as even the most captious and hypercritical observers can desire.

HANKOW, October 10th, 1876.

ARNOLD FOSTER.

Annual Meeting of the M. E. (South) Mission.

DEAR SIR :-

The annual meeting of the M. E. C. S. China Mission at Shanghai has just closed, and I am rejoiced to say it has been one of great peace and harmony. The services during the week were well attended by many native Christians and the chapel was often crowded with eager listeners of non-church members. I feel sure the native preachers and church members were benefitted by those services, and the experience of some was, "they were refreshed and the work of the Lord was being revived in their hearts." My own experience was the same, for I felt it was good to be there, worshiping with our native brethren. I feel sure they returned to their fields of labor more than ever determined to battle against evil, and with more faith, zeal and love

to point their countrymen to the Lamb of God who taketh away the sins of the world. Several meetings during the week were of a very interesting character. On Sunday afternoon our Sunday-school anniversary took place. There were three schools present and the children sang some of our hymns exceedingly well. Several addresses were made and all passed off most delightfully. Children and parents, together with friends present all seemed greatly to enjoy the meeting.

On Monday afternoon we had our Bible anniversary. Quite a number were present and several excellent addresses were made by our native brethren concerning the printing of the Scriptures, and more especially concerning their circulation in China and the great good which had been accomplished thereby. We had two native brethren from another mission who made some excellent remarks concerning the Scriptures. A report was made of the number of Bibles and tracts sold during the past year, which showed us that this branch of our work is on the increase, and becoming more and more encouraging.

Our missionary meeting was held on Tuesday afternoon. Several of the native brethren spoke and seemed to enter very warmly into the subject. They spoke of what was now being done for every land by the various missionary societies of Europe and America; they told of the great changes produced by sending Christian men among their countrymen to tell them the simple story of the cross. They spoke of a great work of grace going on in Formosa, and in the Fohkien province, and at the Ningpo country stations as well as in other parts of China, being the result of earnest Christian men and women preaching the glorious gospel of the Lord Jesus. Our missionary collections, though not yet counted by the hundreds need not be despised; I might mention that during the past year \$61.40 have been contributed by our small society. We have now introduced the envelope system of donating, and we trust by another year through the blessing of God to double the amount.

Our temperance meeting was held on Wednesday afternoon and proved to be a most interesting occasion. The native Christians entered into it with a great deal of energy and feeling. Some of the addresses given by our native brethren on the occasion were excellent, spicy and expressive. Some of the anecdotes were highly amusing and were told in such a way as to produce great interest. Some twenty-two persons signed the pledge not to drink wine or strong drink at any time. Our annual services closed on the night of the 12th October, and as all bowed with an earnest desire to reconsecrate themselves to the service of the living God, we felt it was indeed a solemn occasion. For five minutes, silent, earnest prayer for God's blessing was engaged in, and non-professors present were exceedingly quiet and not a sound was uttered to disturb those engaged in prayer. I feel sure that all who attended the meetings were strengthened and blessed, and we pray for a blessing to follow us all through the new year upon which we have now entered. Hoping I have not trespassed too much upon your patience and valuable space,

I remain, yours, &c.

J. W. LAMBUTH.

Missionary Dews.

Births and Deaths.

BIRTHS.

AT Waynesborough, Virginia, on the 8rd of July, the wife of the Rev. M. H. Houston, of a son.

AT the London Mission House, Hongkong, on the 11th September, the wife of the Rev. J. C. Edge, of a son.

At the Loudon Mission House, Hongkong, on the 21st September, the wife of the Rev. E. J. ETTEL, Ph. D., of a daughter.

AT the London Mission, Peking, on the 8rd October, the wife of the Rev. S. E. Merch, of a daughter.

AT Shanghae, on the 10th October, the wife of the Rev. F. W. Baller, China Inland Mission, of a daughter.

AT Ningpo, on the 7th September, the Rev. Thomas Hall Hudson, aged 76 years.

On the passage from London to Australia, recently, the wife of the Rev. H. Cowie, formerly of Shanghae, and Amoy.

PEKINO.—Miss Mary Q. Porter, and Miss Mary H. Porter left here in the beginning of October for the United States. They sailed from Shanghae on the 14th, by the Nevada. Ill health is the cause of their return home.

TUNGCHOW.—The Rev. T. P. Crawford, and Mrs. Crawford, who left here in July last for a trip to Japan to recruit their health, reached Shanghae on their return trip by the Nevada on the 5th October, and left again by the Chihli on the 10th October, reaching their home in due course.

CHEFOO.—By the end of August the United Presbyterian Church of Scotland Mission in Chefoo completed the building of a beautiful new chapel. It is built of the white marble so abundant in the hills close by, and the pure white is still heightened by contrast with a row of blue buttresses

which stud each side of the chapel. The gable end which looks towards the settlement is very fine, culminating after a gradual narrowing in a beautiful little marble cross at a considerable height. On the first Sabbath in September this chapel was dedicated to divine service. The Rev. C. Stanley, of the A. B. C. F. M, Tientsin, preached; the Rev. A. Williamson, LLD., of the United Presbyterian Mission, and the Rev. T. Richard, of the English Baptist Mission, also took part. All the native Protestant Christians of Chefoo were present, and it was pleasant to see such a large number of women present of those too who were not Christians. May these soon become Christians and bring many after them.

The same Mission received an addition of two to their numbers in the persons of Miss Martin and Miss Doig. They arrived in Shanghae from England viâ America by the Nagoya Maru on October 19th, and left again by the Shantung on October 21st, arriving here on the 23rd.

SHANGHAE. - The Presbytery of Shanghae held its annual meeting in Shanghae at the chapel connected with the Mission Press, on the 9th and 10th of October. Rev. J. S. Roberts was chosen moderator. In addition to routine work, a course of theological training for candidates for the ministry was arranged for. Also a pastoral letter on the subject of wedding and funeral ceremonies was adopted and ordered to be sent to each of the churches of this denomination, within the limits of this Presbytery. After a pleasant session the Presbytery adjourned to meet on the first Friday in October, at the South Gate church, Shanghae.

Some years ago two of the students

from the South Gate School studied medicine, using Dr. Hobson's and other translations of foreign medical works. Subsequently they attended Chinese bospital under the care of Dr. Johnston, receiving instruction from him and his assistant for three years. They have since carried on dispensary work on a small scale at the South Gate. During the spring and summer there were frequently from fifty to sixty patients in attendance at once. when, in addition to receiving medical aid, they had the gospel preached to them. Recently a young Chinaman, who studied medicine in America, attends the dispensary every Sunday morning, and his skill is drawing increasing numbers of the sick of the neighbourhood. During the fifteen years hedwelt in America, he graduated at a college and theological seminary, and subsequently took a full medical course, making the diseases of the eye and ear a specialty, in which branch he made great proficiency. On his return to this country he found his services needed in another direction, but his spare moments are willingly given gratuitously to his suffering countrymen. The small sum of 25 cash is charged to those able to pay it, towards providing medicines.

Rev. William Speer, M. D., D. D., formerly of Canton, arrived in Shanghae from the United States, on the 12th October, by the Hiroshima Maru. As many of our readers are aware, he laboured in Canton from 1847 to 1849. After a visit home he went as a missionary to the Indians. In 1851 he removed to San Francisco, where he devoted his energies to preaching Christ to the Chinese residents, founding the Chinese mission. While there he published the work China and the United States, in which he warmly pleaded the cause of the Chinese. In 1857 he retired from that service on account of hemorrhage from

the lungs, and settled in the State of Minnesota. In 1864 he was elected Secretary of the American Presbyterian Board of Education, which post he filled till 1875, when he resigned in order to give his whole time to the Chinese. During the eighteen years of his absence from San Francisco he has been unremitting in his study of Chinese, though of course without any opportunity of bearing it spoken, and when passing through there on his way out, was still able to preach to the beathen in their own tongue. He remains as devoted a missionary as ever, but impaired health will prevent him from taking any active part in missionary work in China. We believe the object of this visit is, in part at least, to gather facts bearing upon the relations of America to China, so as to throw some light on the question of Chinese Immigration at present causing so much stir in San Francisco. His observations and their results he expects to embody in a book on his return.

Rev. J. H. Taylor, Superintendent of the China Inland Mission, arrived in Shanghae on October 22nd, by the Anadyr. We understand he will spend a few months in China visiting the various stations of the mission, and then return to England. By the same vessel this Mission received the following additions:—Misses L. Desgraz (formerly of Chinkiang), M. Huberty, J. H. Murray, A. Crickmay, C. Horne, K. Hughes, and Mr. W. Wills.

Mr. B. J. Landale arrived by the Anadyr, to work as a missionary among the heathen. We believe he is not connected with any Mission.

Soochow.—Since our last issue intense excitement has prevailed here among the people, owing to rumours of sickness and deaths being caused by paper-men, made and sent flying through the air by the missionaries.

For a time it suspended all missionary work, the two day-schools were almost deserted, the chapels were empty, and many of the native Christians left for Shanghae. At Modob, a town some nineteen & from Soochow, near the Great Lake, a native colporteur employed by the American Bible Society, was obliged to flee to Soochow, the mob being quite beyond the control of the magistrate. The excitement spread over all this part of the country, but gradually subsided and now all is quiet, and the work is going on prosperously. The Southern Presbyterian Mission have not yet succeeded in renting suitable premises, nor are the men yet liberated who were imprisoned on account of selling land to foreigners.

HANGCHOW .- A correspondent of the North Clana Duily News writing from Hangchow says :- "The 'paper man' excitement has extended from Soochow to this place. In this city it is not attributed generally to either Romanists or Protestants. But in 新市, (Sing-z) about thirty miles from here, they attributed it to the Protestants, and in defiance of the officials tore up the chapel considerably. They had threatened to kill the native pastor but did not injure him." The chapel alluded to belongs to the American Presbyterians. There is an interesting church here of many years' standing, and the gospel seems to have some hold upon the people in the surrounding country. We are happy to be able to add that the Magistrate, without any outside pressure being brought to bear on him, has repaired the chapel at his own expense.

Revs. Messrs. Stuart and Du Bose, of the Southern Presbyterian Mission, went on a tour from here in September, but could not accomplish much owing to the intense excitement among the people, through the rumours of paper-

men, black cats, &c. Mr. Du Bose writes :- One evening near sunset we were passing a village, so I proposed we should stop and preach. The people all begged us to go on and were very much excited We started on with our boat, but coming to a place where several canals met we went to a retired spot and were about to stop when the people gathered in a very excited way. We then went on to the town F Hiakong which we supposed that no missionaries had visited. Fortunately the first thing we met was a gun-boat. It was dark: they hailed us; then wanted us to go to the middle of the town, but we told them we would stop beside them. In a few moments a couple of hundred people had gathered and more were coming. I went on the bank and sold a few books. A score of hands were stretched out at once with cash. this time the men on the gunboat plead with Mr. Stuart to go on. We told them to keep a bridge clear and started, and passed the night out on a little lake, but did not have a light on the boat, as we desired to be unknown. All over the country the people go out in processions all night and the gongs only cease at day light. In the day the people do not seem to be afraid of us though they continually charge us with fang yao-kwai. We sold books at two places, one of them very large: but the people were quite insulting, and sometimes when one came to buy the others would tell him not to buy. Every time I spoke of Jesus, some one would connect it with the yao-kwai. We have visited six large towns mostly out of the usual route of missionaries."

Foochow.—The Rev. F. Oblinger and Mrs. Oblinger, of the American Methodist Episcopal Mission, arrived in Shanghae on October 12th, and here on the 17th October by the Europe, after an absence on the part of Mr.

Ohlinger of over a year, the most of the time having been spent in America.

HANKOW.—Rev. A. C. Hohing and wife left here by the Peking, en route for America, having resigned their

connection with the American Episcopal Mission. They reached Shanghae on the 6th October, and left for the United States, vid. Europe, by the Amazone, on the 12th October.

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Actices of Recent Publications.

- Introduction to the Study of the Chinese Characters. By J. Edkins, D.D., Peking, China. London: Trübner & Co., 57 and 59, Ludgate Hill. 1876.
- 2. The Question of Terms Simplified, or the Meanings of Shan, Ling and Ti in Chinese made plain by Induction. By John Chalmers, A.M., of the London Missionary Society. Canton: E-shing, Printer, Sai-hing-kai. Hongkong: Lane, Crawford & Co. Shanghai: Kelly & Walsh. 1876.

WHILE our last form is going to press, we have received the above two volumes, and have neither time nor space for an extended review. Though reluctant to defer our examination of them, we are compelled to wait till our next issue. We can only now express our high appreciation of both volumes, from the thoroughgoing scholarship and research they evince in their respective departments. Dr. Edkins furnishes us with a large amount and great variety of useful information in a field almost peculiarly his own, and no student of Chinese can apply himself to the study of his book without greatly increasing his store of philological knowledge.

Mr. Chalmers has done admirable

service by the investigation he has prosecuted; and whatever be the standpoint of his readers, we are persuaded they will allow, by the course he has adopted, and the wide range of Chinese literature he has traversed, that he has shed new and very considerable light on the long agitated question he has endeavoured to solve. We are gratified no less by the spirit in which he has written, and we shall rejoice if the pamphilet is as carefully pondered by those whom it concerns, as its merits deserve.

We have also received other volumes, but for want of space, our reviews must remain until the publication of our next number.

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Should any of our readers have a spare copy of No. 12, Vol. 2 of Recorder, they would much oblige by sending it to us. Any expense will be gladly defrayed.

WE have papers still in reserve from Rev. John W. Davis, N. B. D., Rev. J. Edkins, D.D., Rev. B. Helm, Hoines, Rev. Canon McClatchie, M.A., A. E. M., Rev. J. Ross, S. Wells Williams, LL.D., Rev. W. A. P. Martin, D.D., Gustavus, Rev. Carstairs Douglas, LL.D., Geo. Phillips, Rev. R. Lechler, &c. &c.

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